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VOL. XXX

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No. 10

Do We Need Another Reformation?

In view of the tremendous progress of our age in all areas of human endeavor and the problems it has created, the question has been asked: "Do we need another Reformation?" After all, nearly four and a half centuries have passed since Luther nailed his 95 theses to the door of the Castle Church at Wittenberg.

But in spite of the great advances since the Reformation, particularly in the discoveries of science, man's basic needs are still the same. To the generation of today God says, as He did to that of Luther's day, what he said to Israel of old: "Prepare to meet thy God." (Amos 4:12)

The church's obligation is to provide the means whereby mortal, sinful man can meet his God and live. The Reformation re-established three great principles that must guide the church if this task is to be carried out: *sola Scriptura*, *sola gratia*, *sola fide*. If these cardinal principles are understood and applied in their full intent and meaning, the answer to the question: "Do we need another Reformation?" must be a resounding no.

So far as Rome is concerned, these principles are as relevant today as they were at the time of the Reformation. For Rome it is not *sola Scriptura*, but Scripture, tradition, and the infallible teaching office of the pope; not the Pauline *sola gratia*, but infused grace; not *sola fide*, but faith and works. But present-day Protestants have every reason to examine themselves whether they are still faithful to these principles. For many it should not be a matter of another Reformation but a penitent returning to the old.

Sola Scriptura! Let us hear the heroic words of Luther which he spoke before the Emperor and the Diet at Worms, when in view of the fate of John Huss at Constance he expected nothing less than death for himself. He declared: "Unless I am overcome with testimonies from Scripture or with evident reasons — for I believe neither the Pope nor the councils, since they have often erred

and contradicted each other—I am overcome by the Scripture texts which I have adduced, and my conscience is bound by God's Word, I cannot and will not recant anything; for to act contrary to one's conscience is neither safe nor sincere. God help me! Amen." It matters little whether he added the words "Here I stand; I cannot do otherwise," for it sufficed that he stood.

Sola gratia! Saved by grace alone—what agonies of heart and mind Luther suffered until the Holy Spirit through the Gospel taught him that! Only when he found and studied the Holy Scriptures and there learned to appreciate the comforting meaning of the words "The just shall live by faith" did peace enter his heart. Therefore he insisted: "Whatever may happen, though heaven and earth should fall, nothing in this article can be yielded or rescinded."

Sola fide! Again Luther emphasized the word "alone." His opponents accused him of falsifying Scripture, because he insisted on the "alone," but Luther replied that it was always there, but on account of the blindness of the opponents it had to be written large.

Here then we have the three great principles of the Reformation, as vital today in our age as they were 400 years ago. They gave life to a dying church then, and they will keep the church alive today, for they mean nothing less than that Jesus comes to the sinner in Scripture and is received by him in faith for the forgiveness of sins. But where there is forgiveness of sins, there is also life and salvation. So it was in Luther's day, so it is today.

L. W. SPITZ

Why the Reformation Occurred in Germany*

By GERHARD RITTER

EDITORIAL NOTE: This article is printed by the kind permission of the editors of *Church History*. It was published in that journal in the June 1958 issue.

AT the end of the Middle Ages, the moral prestige of the old papal church was severely shaken in all the countries of Europe. Open criticism of its moral shortcomings and its organizational defects had been going on for centuries. To the diverse splinter movements of heretical sects (which were never wholly suppressed) had been recently added the great reform movements of the Wyclifites and the Hussites. But even they had brought about no lasting and widespread upheaval. Ultimately the old hierarchy had always prevailed. Why then did the Germans, a people slow to be aroused, fond of order, and faithful to the church, take it upon themselves to carry out the most prodigious revolution in the church? And why did only their revolt against the papal church have such vast and enduring consequences?

By way of answer, it is of course not enough to cite the adverse outcome of the council proceedings, particularly in Germany, the "gravamina of the German nation," and the reformatory efforts of the German territorial governing bodies. For these complaints and reform efforts made no headway in the direction in which the Lutheran Reformation was later to move — towards a renewal of church life in its innermost regions, one which would start from a new understanding of the Christian revelation rather than from patchwork improvement of the outward deficiencies of the ecclesiastical system.

It is true that this decisively new impetus to reform was entirely the personal deed of an individual of genius, without example or precedent: the deed of Martin Luther. But how did it happen that in Germany it was not immediately branded as heresy and stamped

* Translated from the original "Kirche und geistiges Leben in Deutschland um 1517" (Chap. 8 of the author's *Die Neugestaltung Europas im 16. Jahrhundert*, Berlin, 1950), by G. H. Nadel.

out, but met with a loud response, which did not even abate when it became universally evident that the attack shook the dogmatic foundations of the old priestly church? Could this response perhaps become intelligible in the light of the special nature of German Christian piety?

A person coming at this time across the Alps from Italy would sense immediately the vastly greater intensity of ecclesiastical and religious life among the Germans. The secularization of existence, the fading of the Christian ascetic ideals of the Middle Ages, encountered at the Renaissance courts of the South are not yet felt. All life is still consummated in the shadow of the mighty cathedrals, which dominate the panorama of the German city. With unbroken force the Christian teaching of the world to come still determines all forms of life; its influence, indeed, seems to wax continuously. Pious foundations become alarmingly numerous. Hundreds of clerical benefices, many dozens of altars, accumulate in the great churches; in Cologne, a good third of built-up ground was said to have been church property, and in some other places every tenth inhabitant was said to have belonged to the clergy. The sumptuous furnishings even of small village churches and the daily influx of churchgoers never cease to astound foreign travelers. The ecclesiastical organization of the masses pushes rapidly ahead. All kinds of lay brotherhoods, for the care of the poor and the sick, for the erection of homes, for common devotions, increase in number and magnitude with extraordinary speed. Every mendicant order attracts such associations; but still others spring up like weeds, and their spiritual control and supervision cause the church authorities no little concern. These groups teach their members unselfish service of their neighbors, but at the same time an outward sanctimoniousness which is shrewdly calculated to secure for itself certain salvation in the next world by multiplying prayers and oblations. Church devotions have become popular, the most sacred has become commonplace; very often, religious excitation is combined with a rank mania for sensation and miracle. The system of pilgrimages and relics, with its thousand frauds, the spread of the belief in witches, the alarming frequency of religious epidemics, of eschatological states of excitement in the masses — all these are repellent enough. But who could on their account overlook the numerous

testimonies of profound and genuine piety, the deep poetic touches of the cult of Mary with its reflections in poetry and the plastic arts and the moral effects of spreading the church's teachings among the people?

Now what is peculiar is how closely this very vigorous popular piety is combined with severe, even embittered, criticism of the church and of her clergy; this attitude contrasts very noticeably with the blind devotion of the Spanish masses to the church. This criticism, voiced with equal severity among all classes of the German people, is itself a testimony, not perhaps of diminishing, but rather of live and increasing interest in religion and the church. There is, indeed, nothing which excites public opinion more than the church and its preaching. Among the masses, and in particular among the peasants, the preaching of the radical mendicant friars of the ideal of the propertyless church, in contrast to the prelates grown rich and unscrupulous, is most effective; in the agitation carried on by nameless hole-and-corner preachers, this ideal is not infrequently combined with communistic ideas in the style of the Hussites and with apocalyptic expectations of the imminent end of the world. Among the urban middle classes there is primarily the sound common-sense criticism of excessive church privileges and of the contradiction between the claims of the clergy to spiritual authority and its scandalous manner of life; finally, there is also the misuse of mass devotion by the sellers of relics and indulgences, whose fraudulent practices do not deceive the burgher's sober business sense. The lazy dronelike existence of monastics and of so many recipients of church benefices arouses the ire of the diligent artisan; the democratic consciousness of the new age offers resistance to the aristocratic, dignified, and contemplative mode of life of the higher clergy. The burgher is also apt to be critical of the overly artful scholastic sermon whose content is often overloaded with theological subtleties, of the involved casuistry of canon law and its procedures of penance; he desires an unsophisticated form of Christian teaching accessible to all, a straightforward handling, intelligible to the layman, of the church's authority to punish. The noble too has his bitter complaints against papal administration of benefices and financial practices. And finally, among men of letters — that is to say, above all among the members of universities, academic grad-

uates, the more studious clerics, and certain of the urban patriciate — the Humanists' criticism of church tradition gradually gains ground.

For in Germany too the reverence of the Italian Humanists for classical greatness of soul, for the beauty of classical forms of life, art, and poetry, found enthusiastic followers. At princely courts here and there, in the patrician houses of the great south-German imperial cities, and at most of the universities, the imitation of Italian patronage of arts and letters, of Italian "academies" and literary circles was begun; letters and poems were exchanged in artful and laboriously turned Latin; old authors, ancient coins, and all sorts of antiquities were unearthed and collected. The best fruit of these scholarly and semi-scholarly efforts was a literature which for the first time sought after the historical origin of the German character. It traced and published German historical sources of the Middle Ages, collected old-German folk-customs, proverbs, and the like, and created an ideal of a genuine Germanic character which in its essentials went back to the *Germania* of Tacitus. Together with this went all kinds of empty rhetoric, false pathos, courtly flattery (especially in the service of the house of Habsburg), fanciful creation of legends, and even deliberate falsification of history. Yet German national historiography received its first strong impetus from the semi-dilettante efforts of Celtis, Cuspinian, Trithemius, Wimpfeling, Bebel, Naclerus, Peutinger, Pirckheimer, and many others. Chroniclers like Aventin and scholarly antiquaries like Beatus Rhenanus rose far above the craft of the medieval chronicler. Such juridical learning as Ulrich Zasius' and Bonifacius Amerbach's challenged for the first time the heretofore undoubted preeminence of the Italian jurists. Cosmographers like Sebastian Münster and Martin Waldseemüller, orientalists like Reuchlin and Pellican founded new branches of learning. The rigid formula of scholastic tradition was attacked from all possible angles, and ample scope was obtained for new branches of knowledge, for a new, freer view of the world. All this added considerably to the strengthening of the national self-consciousness of educated Germans. They would no longer allow themselves to be called barbarians by the Southern people. It became a favorite theme of patriotic literature to praise the ancient virtues of the German character by calling on Tacitus

and to contrast German bravery and fidelity with Latin cunning and frivolity. Thus humanistic literature soon gained a keenly nationalistic trait. It turned against the "hereditary enemy," France, in the service of imperial foreign politics, and against the Roman curia, in the service of the German imperial estates and their "gravamina." But it met invariably with greatest approval when it treated the favorite theme of the time: the faults of the church.

The Humanists' own contribution to this theme was chiefly the derision of the paltry education of the average cleric. There was mockery of the "barbarous" Latin, the peasantlike bearing, and the "stinking cowls" of the mendicant friars, and the like, closely combined, naturally, with the usual jokes on concubinage, public immorality, and the high living of the priests. The most pointed satire of this kind was the collection of the fictitious *Dunkelmännerbriefe*, produced by Hutten's circle of friends. In it the new literary estate, whose self-respect was severely offended by the church's censorship of the great scholar Reuchlin and of his propaganda for Hebrew literature, gave vent to its need for vengeance in quite unmeasured and obscene terms. Among the criticism of the church must also be reckoned the Humanists' fight against scholastic learning and theology with its empty subtleties and artificialities. But this fight remained fruitless as long as it would merely destroy without erecting a truly all-embracing new ideal of learning and culture which went beyond the introduction of new style forms and new academic subjects (such as Greek and Hebrew grammar). Only two of the Humanists on German soil, however, were capable of this: Rudolf Agricola, who died in his youth in 1485, and Desiderius Erasmus. Both belonged to the cultural circle of the Netherlands.

What the German Humanists at once understood and took from the lifework of the great Dutchman was first its satirical, condescending criticism of the outward aspect of the late medieval church: the scandalous mode of life and ignorance of her priests, especially of the monks, the dull superstition of the populace, the excess of her ritual, her misuse of spiritual power for secular purposes, and the degeneration of her theological learning. In his *Praise of Folly* he could put more cleverly and aptly than anyone else the doubts and objections which the sound common sense of the German burgher had long raised. The new wide outlook on the

world and on life which stood behind this admittedly went over the heads of most German readers as far as its final aims were concerned. It was the ideal of an intimate union of humane and liberal culture, of humanity in the sense of the old Hellenic and old Roman patrician society, with the Christian ethic of love as defined in Jesus' Sermon on the Mount. The "philosophy of Christ," as Erasmus imagined it, set out to reconcile the consciousness of the natural dignity and moral strength of man, newly sprung up in Italy, with the teaching of Christ's act of redemption and our duty to follow it; it set out to unite the belief in the unique value of the Christian revelation with the recognition of religious truth in the great spiritual creations of all peoples and all times. This was possible only with the aid of many ambiguous, often contradictory, theological formulations which barred the great mass of German readers from a deeper understanding of the Erasmian ideals of life. They exercised their strongest influence outside territorial Germany: we shall meet them in the path of the Swiss and Dutch Reformation and also repeatedly in the Latin countries and in England. Erasmus was in any event far removed from the emphatic nationalism of the German Humanists and from their crude contentiousness; he lived in a cosmopolitan world of learning beyond all nationalistic boundaries and shunned nothing more than any threatened intrusion of the noise of great political struggles into the edifying calm of his scholarly existence. If in Germany he was despite this hailed with extravagant enthusiasm as leader, indeed as prophet and champion of a new age, this was largely a misunderstanding. Erasmus' tender, subdued philosophy of life and his dignified and delicate scholar's personality were not made for the severe and decisive spiritual and political battles towards which Germany now advanced. Yet his theology showed certain genuinely German traits, which separate him clearly from Italian Humanism and which help to explain the astonishingly powerful effect he had on Germany despite all his cool cosmopolitan restraint.

Even the most passionate and most embittered German criticism of the church could still be called the anger of disillusioned love. The very heat of the Germans' zeal proves how much the message of the church meant to them, how heavily the decadence of spiritual life weighed on their soul. The indifference of most Italian Human-

ists to this question was incomprehensible to them, as indeed it was to Erasmus, who would have nothing to do with any kind of neo-paganism. The moral abuses in the life of the late medieval clergy (which are witnessed by testimonies far too voluminous to allow of doubt) were certainly no greater in Germany than in other countries; such monstrous profligacies as those of the papal court of Alexander VI were still inconceivable among the German prelates. But nowhere was the zeal of spiritual and secular authorities to improve these faults greater than in Germany, and nowhere did they inspire more vehement invective. But the more vehement it was, the less progress could any outward reformation make toward its goal. For the root of the evil was deeper: the church, as a Roman legal institution for the administration of means of grace and for the execution of magical, sacred acts, could no longer satisfy the religious needs of the German soul.

In order to understand the special nature of the German piety of that time in contrast to other forms of worship, particularly the Latin, one might best begin with a comparison of religious works of art. What is obscured in theological literature, dominated as it must be by the universal ideas and thought-forms of scholasticism, immediately becomes visible in art: the striving of the German temper for a direct personal appropriation of salvation. Italian religious art preferred scenes of the glorification of the church, her means of grace, her holy fathers and martyrs, and her triumphs; it liked to represent the Mother of God as a princely personage, surrounded where possible by her heavenly retinue. Altar pictures of this kind are found in Germany too, but far more popular are representations of a more intimate kind which move the pious heart: scenes, perhaps, from the life of Mary, with pictures in a middle-class setting, but especially Christ's passion, depicted with the most intimate participation in the suffering of the Man of Sorrows. The *Vesperbild* or *Pietà*, the representation of the Mother of Sorrows with the dead Son on her knee, is the only German contribution to the rich treasury of motives of late medieval religious art. The Last Judgment, too, with its horror, and the story of the wise and the foolish virgins, with its strong appeal to conscience, never failed to move German artists very deeply.

Even this cursory observation indicates intellectual and spiritual

connections which it would be easy to confirm by further examples and to trace through the entire Middle Ages. Time and again a buried antagonism comes to light, a contest between the spirit of Latin churchdom, with its outward legalism, and German piety, with its strong temperamental needs and intense seriousness of conscience. Throughout the Middle Ages, the Roman church developed more markedly into a legal institution, whose rigid juridical-theological apparatus bound the religious procedure of salvation increasingly to the execution of outward sacred acts and the fulfillment of external sacred norms. But this very development serves to conceal even further the genuine, pristine essence of religion as the direct personal experience of God. The conscience of the deepest and purest German spirits had already revolted against this in the Middle Ages. Outward exhibition of religious experience in glowing ecstasies and visions, in new and striking forms of monastic asceticism, had always been rarer in Germany than the tendency to the most intimate submersion in the divine secrets. None of the founders of the great medieval orders was a German. There was, however, a German mysticism of great historical significance, which can be traced throughout the entire late Middle Ages.

The lay piety of upper Germany and the Netherlands (in which Erasmus too was nurtured), now turning towards more mystic edification, now towards more practical and efficacious piety, shows a common trend in its most varied forms: to relegate the church's sacramental apparatus of grace to lesser importance than the personal assurance of salvation which is sought and experienced by the individual believer in direct intercourse with his God. This, of course, need by no means lead to an attitude of opposition to the church. But the more emphatically the church stressed the indispensability of priestly mediation and juridically extended the concept of the power of the keys, the closer lay the danger that the pious soul would feel this intervention as a disturbing impediment, as an interference of alien power in the innermost secrets of the heart. The boundary between mysticism and heresy was never clearly drawn and was easily transgressed; indeed Germany in the fifteenth century was almost overflowing with mystical heretical sects. And even among the great mass of church people, where heretical inclinations were lacking, the priestly performance of the

sacraments could be regarded more or less indifferently and pushed aside. The more easily this was done, the lower the moral prestige of the priesthood sank, and the misuse of the power of the keys for secular purposes became manifest. Finally, there was no lack of opposition-minded reformers who were able to justify on theological grounds such a rejection or at least devaluation of priestly mediation in salvation. In the writings of the so-called early reformers, especially of the Dutchman Wessel Gansfort, one can already discover a revolutionary bent which resembles the Lutheran conception of the process of salvation. Also outside the mystic tradition, Wyclifite ideas, which proposed to set a new community of saints in place of the hierarchically conceived priestly church, continually excited and engaged German theologians. The conviction that all reform in theology must begin with a return to the oldest and most original truths of Christianity, intelligible to the layman, was disseminated in the widest circles; it too was among the basic teachings of Erasmus and through the instrumentality of his writings it took hold of a very broad stratum of scholars, theological as well as lay. On the eve of the Reformation there were throughout Germany pious men and women to whom, from the point of view of their personal faith, the church with its splendid hierarchy appeared as a place of downright sale and corruption. They lived in a religion of quiet inwardness, in uncertain groping and seeking, of which hardly anything was expressed publicly. But because here was undoubtedly the greatest religious vitality, they too constituted a dangerous threat to the dominance of the old church. It was only a matter of combining the new religious vitality of the "devout in the land" with the already mentioned loud criticism and political opposition, which filled the whole age, against the outward aspects of the church. Once this combination had been accomplished the revolutionary momentum could no longer be arrested.

In retrospect we see both currents of church opposition at work simultaneously though at first independently. The one struggles against manifest abuses and insists on reforms, but in practice does not go beyond a patchwork improvement of institutions. Though it does not reach down into spiritual depths, it is nevertheless most impassioned, impelling, and popular. The other current is less con-

cerned with the outward appearance of the church, but instead touches on the substance of religion and the spiritual roots of church life. Those in power long underestimate its significance because at first it lacks any prospect of practical effect. But at the same time, it has the advantage that practical power can do nothing against it. In the figure of Martin Luther the two currents combine for the first time. He is a man of the people, an agitator in grandest style, and the most popular speaker and writer that Germany has ever produced; possessed of unprecedented hitting power and coarseness of language, of boundless anger and fighting zeal, he sways the masses most forcefully. He shares the moral indignation of his contemporaries over the outward corruption of the church; he uses all the slogans of anticlerical and antipapal opposition of the preceding hundred years and still outdoes them — but at the same time he is the most brilliant and profound theological thinker, the most powerful and strong-willed prophet-figure of his people, and a religious genius whose experience of faith is of unprecedented inwardness and intimacy.

This combination is plainly unique. And thus Luther became incomparably the most formidable opponent of the old church.

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The Christian Answer to the Ethical Problem

A Study of Catechism Question Number 170

By DALE E. GRIFFIN

EDITORIAL NOTE: This essay was delivered as a conference paper to the Philadelphia Regional Conference of The Lutheran Church — Missouri Synod.

THE Reformation doctrine of justification by faith without the deeds of the Law has been frequently questioned and declared to be injurious to the moral and ethical lives of the children of God. The Roman Catholic historian Philip Hughes says:

More important . . . is the teaching of the third and shortest of these tracts, *The Liberty of the Christian Man*. . . . Although the just man would do good works—as a good tree brings forth good fruit—there was not, and there could not be, any obligation on the justified believer to do good works.¹

Hartmann Grisar examines Luther's doctrine of good works on the basis of Luther's *Sermon on Good Works* and *The Liberty of the Christian Man* and comes to the following conclusion:

The fundamental deficiency of his theory of good works cannot escape the critical eye.

In the first place, he says, good works are only such as have been commanded by God. Such a thing as the voluntary assumption of a moral act that is not commanded by God does not exist for him. Consequently, the main artery of the perfect life is severed. There is no foundation for the intense pursuit of virtue or for heroism. The saints of the Bible or of Church history, whose wondrous deeds were not inspired by divine command, were simply fools.

Hence, according to Luther, good works flow spontaneously from confident faith in the blood of Christ. But neither his own life nor that of others confirms this doctrine.²

¹ *A History of the Church* (New York: Sheed & Ward, 1947), III, 517f.

² *Martin Luther, His Life and Work* (St. Louis: B. Herder Book Co., 1935), p. 144.

Similar statements, not always made with scholarly restraint, have appeared frequently and may indeed have a basis in the lives and thinking of many children of the Reformation. A paper on the ethical implications of the Pauline and Lutheran doctrine of justification by faith without the deeds of the Law is therefore very much in place.

The assigned text for this study is Catechism Question No. 170:

What is a good work in the sight of God?

In the sight of God a good work is everything that a child of God *does, speaks, or thinks in faith* according to the *Ten Commandments*, for the *glory of God*, for the *benefit of his neighbor*.³

A quotation from a child's manual of religion would hardly seem to be an adequate source of study for a conference of theologians. Yet these simple words present issues of such depth and breadth as would require books to treat them adequately. In a brief sentence this catechetical quotation gives the Christian answer to the ethical problem. It involves the complexity of man's nature, the psychological motivations of his behavior, the problem of his relationship to God, the purpose of man, yes, all of man's being and life. A brief conference paper cannot possibly explore adequately all of the facets pertaining to these problems.

I

The first phrase of our catechetical answer to the ethical question is, "In the sight of God." We are reminded immediately that the understanding of the concept "good works" varies with the individual and that those actions which may be accounted good by man may not be good in God's sight. This truth is recognized by our Lutheran Confessions. The Apology (II 12) states:

But after the scholastics mingled with Christian doctrine philosophy concerning the perfection of nature, and ascribed to the free will and the acts springing therefrom more than was sufficient, and taught that men are justified before God by philosophic or civil righteousness (which we also confess to be subject to reason, and, in a measure, within our power), they could not see the inner uncleanness of the nature of men.⁴

³ *A Short Explanation of Dr. Martin Luther's Small Catechism*, A Handbook of Christian Doctrine (St. Louis: Concordia Publishing House, 1943), p. 129.

⁴ *Triglot Concordia* (St. Louis, Mo.: Concordia Publishing House, 1921), p. 109.

Francis Pieper, in his *Christian Dogmatics*, writes:

By good works of the heathen and unbelievers in general such works are meant as comply externally (*in materia*) with the norm of the divine Law still written in the heart of fallen man (Rom. 2:15 f.; 1:32). That such works are being done is stated in Rom. 2:14: "The Gentiles do by nature the things contained in the Law." Also Luther sets forth that in their external form such works as feeding the hungry, clothing the naked, succoring the distressed, laboring diligently in one's profession and trade, etc., are much like the works of Christians, yea, surpass them in the sight of men.

Pieper then quotes Dr. Martin Luther, who referred to Alexander the Great, Julius Caesar, and Scipio, as men who

have performed greater feats than ever any Christian; such prowess in war, such endurance and fortitude in all kinds of adversity and hardship you will not easily discover in any king in Christendom nor among the kings in Israel, such as David and the others.⁵

God recognizes and rewards these good works of civil righteousness with good health, peace, economic prosperity, and the like. The Apology (II 24) states concerning such works:

Now . . . we cheerfully assign this righteousness of reason the praises that are due it (for this corrupt nature has no greater good [in this life and in a worldly nature, nothing is ever better than uprightness and virtue], and Aristotle says aright: *Neither the evening star nor the morning star is more beautiful than righteousness*, and God also honors it with bodily rewards), yet it ought not to be praised with reproach to Christ.⁶

While the good works of the unbeliever must be recognized and valued, yet these works are not sufficient to make man acceptable in the sight of God. In His sight "we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Is. 64:6). James wrote, "Whosoever shall keep the whole Law and yet offend in one point, he is guilty of all" (James 2:10). Jesus demanded nothing less than absolute perfection: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

For many years such thought trends as the Enlightenment,

⁵ *Christian Dogmatics*, trans. Walter W. F. Albrecht (St. Louis: Concordia Publishing House, 1950—57), III, 43 f.

⁶ *Triglot Concordia* p. 127.

Deism, Rationalism, Naturalism, Evolution, and Modernism influenced people to discount the Biblical teaching of original sin. However, today the validity of this Biblical doctrine is recognized in existential philosophy and in psychology. Although we must base our faith on the revealed teachings of God in the Bible, yet we are very much interested in noting the dim view of man which is becoming increasingly more general.

We cannot explore thoroughly this revised opinion of the nature of man, but it will be profitable to adduce several examples. Sigmund Freud (1856—1939), who has influenced greatly modern man's view of himself, taught that the human personality has three components—the id, the ego, and the superego. The "id" is the true unconscious of man and is dominated by the pleasure principle. Thus the true unconscious of man is self-seeking, selfish, and self-centered. However, the "ego," which is the center of man's conscious self, is in communication with the realities of man's environment and modifies the impulses of the id in such a way that man's behavior will be socially acceptable. The "superego" is the inner monitor, or conscience, which criticizes both the ego and the id. The point that we wish to make is that Freud's psychology recognizes the self-seeking inner nature of man. Indeed, he took such a dim view of man's nature that Carl G. Jung (1875—) was led to criticize his position with the rather harsh judgment:

... this is in fact the menace which Freudian psychology appears to offer. It points no way that leads beyond the inexorable cycle of biological events. This hopelessness would drive one to exclaim with Paul: "Wretched man that I am, who will deliver me from the body of this death?"⁷

Another example that modern man recognizes the fact that externally good works are not necessarily good is the study of the Menningers at the Topeka Foundation. In *Man Against Himself* Dr. Karl Menninger points out how many apparently good works as asceticism, martyrdom, self-sacrifice, and generosity at the expense of one's family may be subtle forms of suicide or murder. To illustrate Dr. Menninger's thinking we quote his appraisal of Simeon Stylites:

⁷ *Modern Man in Search of a Soul* (Harvest Book; New York: Harcourt, Brace and Co., 1933), p. 121.

The story of the famous Simeon Stylites is even more revealing in his aggressive attitude toward his mother. Of him Lecky has this to say: "He had been passionately loved by his parents, and if we may believe his eulogist and biographer, he began his saintly career by breaking the heart of his father, who died of grief at his flight. His mother, however, lingered on. Twenty-seven years after his disappearance, at a period when his austerities had made him famous, she heard for the first time where he was, and hastened to visit him. But all her labor was in vain. No woman was admitted within the precincts of his dwelling, and he refused to permit her even to look upon his face. Her entreaties and tears were mingled with words of bitter and eloquent reproach. 'My son,' she is represented as having said, 'why have you done this? I bore you in my womb, and you have wrung my soul with grief. I gave you milk from my breast, you have filled my eyes with tears. For the kisses I gave you, you have given me the anguish of a broken heart; for all that I have done or suffered for you, you have repaid me by the most cruel wrongs.' At last the saint sent a message to tell her that she would soon see him. Three days and three nights she had wept and entreated in vain, and now, exhausted with grief and age and privation, she sank feebly to the ground and breathed her last sigh before that inhospitable door. Then for the first time the saint, accompanied by his followers, came out. He shed some pious tears over the corpse of his murdered mother, and offered up a prayer consigning her soul to heaven . . . and then, amid the admiring murmurs of his disciples, the saintly matricide returned to his devotions."⁸

Man is incapable of doing good works because he himself is not good. Aristotle is quoted by Thilly as having taught, "Moral conduct implies a disposition (ἦξις) or a habit of the will; it is an expression of character: one swallow does not make a spring."⁹ Jesus makes this very clear:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good

⁸ Karl Menninger, *Man Against Himself* (Harvest Book; New York: Harcourt, Brace and Co., 1938), pp. 113f. His quotation is from W. E. H. Lecky, *History of European Morals* (Appleton, 1884), II, 134.

⁹ Frank Thilly, *A History of Philosophy* (New York: Henry Holt & Co., 1914), p. 90.

tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. (Matt. 7:16-18)

He also taught:

Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit. . . . A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. (Matt. 12:33,35)

Dr. Karl Menninger agrees: "Psychoanalysis agrees with religion that as a man thinketh in his heart so is he, and that guilt attaches almost as much to aggressive wishes as to aggressive acts."¹⁰

In the first chapters of Genesis we are given to understand why man is not a "good tree." Created by God, man was perfect. However, he was not an autonomous being but, as a derivative of God, totally dependent on Him for all that he is and for all that he has. Man was to serve his Creator in conformity with His designs and purposes. Therefore God, not the self, is to be the center of man's life.

The creation narrative delineates clearly and specifically just what man's purposes in life are. First, man is the instrument through whom God continues to create new human life. Through procreation man exercises his dignity of being a cocreator with God. Therefore we read: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." (Gen. 1:28)

Second, God endowed man with the ability and the responsibility to discover and to utilize for good the vast resources of His creation. Describing this privilege and obligation, the creation account says:

And God blessed them, and God said unto them . . . replenish the earth, and subdue it, and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth. (Gen. 1:28)

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (Gen. 1:26)

¹⁰ *Love Against Hate* (New York: Harcourt, Brace & Co., 1942), p. 193.

And out of the ground the Lord God formed every beast of the field and every fowl of the air; and brought them unto Adam to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle and to the fowl of the air and to every beast of the field. (Gen. 2:19,20)

Third, when God chartered man to use his mind in discovering the mysteries of his new world, He also intended that man should employ his physical strength in this work of subjection and dominion. God placed Adam in the Garden of Eden "to dress it and to keep it" (Gen. 2:15). The curse of sin was not manual labor, as some have indicated, but it was the irksome toil, the disappointments, and the frustrations of such labor which were the results of the Fall. (Gen. 3:17-19)

Fourth, man was not to labor and to serve God in isolation but in community with his fellows (Gen. 2:18). Man was to serve God by using his talents to serve his fellow men. He was not to exploit others through his labors and talents but to help them.

This was the life of man as God intended it to be. But man fell into sin and thus chose for himself a way apart from God. Through the Fall, man underwent a complete and radical change. No longer content to be the servant of God, he sought, and still seeks, to be the god of his own little world and to trust in the resources of that world for his happiness and well-being.

Dr. James A. Pike presents the following analysis of fallen man:

It is important to note the character of the temptation: *Ye shall be as gods*. This is the temptation for autonomy apart from God, the temptation to set up one's self and one's affairs and earthly arrangements as final categories of meaning and devotion. The mysterious figure of the serpent suggests that even from the beginning sin presupposes itself and that already things had gone awry in the universe before man came along.¹¹ Eve, and through her influence, Adam, makes a declaration of independence from God, and the problem of good and evil is brought to their consciousness.

The first decision they make is for evil. This is the usual result of self-centeredness. Now Adam's relationships change in three ways. He is separated from God (he hides from God; he doesn't

¹¹ This obviously is a reference to the fall of the angels.

want to "talk about religion," as has been the case of so many since who have not kept God's will). He is also separated by sin from his neighbor: he seeks to place the blame on Eve. ("The woman whom Thou gavest to be with me, she gave me fruit of the tree, and I did eat.") And he is separated from his true self as made in the image of God. The guilt feelings are symbolized by the fig leaves: they are telling signs of his spiritual disease.

Now the peaceful garden scene is disrupted: travail has replaced peace. Cain and Abel are born into a disordered world. . . . They cultivate the soil and tend flocks, but self-centeredness expresses itself in Cain's slaying of Abel: pride in the first generation, murder in the second. The two sides of the split continue.

Men develop industry, arts, and crafts (Jabal, Jubal, and Tubalcain). But evil grows apace too. ("And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually.") The outcome of human evil in man's assertion of autonomy is dramatically illustrated by the story of the Tower of Babel. Men seek to build a tower to heaven, but there is no way of maintaining a corporate autonomy as against God. Each individual autonomy asserts itself against the others, and men find that they can no longer speak each other's languages. Babel becomes babble. The project fails.¹²

Although the late William Temple (1881—1944), onetime Archbishop of Canterbury, may not have accepted the doctrine of original sin in its orthodox form, he described its effects very graphically:

. . . Quite enough for our present purpose [the doctrine of original sin] may be expressed as follows. When we open our eyes as babies we see the world stretching out around us; we are in the middle of it; all proportions and perspectives in what we see are determined by the relation—distance, height, and so forth—of the various visible objects to ourselves. This will remain true of our bodily vision as long as we live. I am the centre of the world I see; where the horizon is depends on where I stand. Now just the same thing is true at first of our mental and spiritual vision. Some things hurt us; we hope they will not happen again; we call them bad. Some things please us; we hope they will happen

¹² James A. Pike, *Doing the Truth*, 1955, pp. 69 f. (Permission to quote granted by Doubleday & Co., Garden City, N. Y.)

again; we call them good. Our standard of value is the way things affect ourselves. So each of us takes his place in the centre of his own world. But I am not the centre of the world, or the standard of reference as between good and bad; I am not, and God is. In other words, from the beginning I put myself in God's place. This is my original sin.¹³

This is the human predicament. Man is completely off-base. He has placed himself and his environment as it affects him, in the center of his world, thus displacing God. Luther, in describing this situation, used such terms as *curvus*, *curvus in se*, and *incurvatus in se*. Man no longer directs his life vertically to God and horizontally to his fellow men. (Matt. 22:37-39)

Anders Nygren, in his *Agape and Eros*, adduces these pertinent quotations from Luther:

A *crooked* spirit is the spirit of the flesh and of Adam, which in all things is *bent upon itself* and seeks its own; which is inborn in us.

The heart that is right towards God and *not bent upon itself* or anything other than God, is well grounded upon the eternal, and stands firm. . . . But the *crooked souls*, *bent upon themselves* with false opinion and deceptive good ideas, pride themselves upon themselves and not in God.

. . . everything is *crooked (incurvata)*; I seek in God and in all creatures what pleases myself.¹⁴

Luther's figure of speech is Scriptural: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked (σκολιᾶς) and perverse (δυστροαμμένης) nation, among whom ye shine as lights in the world." (Phil. 2:15; cf. Matt. 17:7; Luke 9:41; Acts 2:40)

Because man is self-centered and because man's interest points inward rather than upward to God and outward to his neighbor, man's conception of his purposes in life, as enumerated above, has also become depraved.

¹³ *Christianity and the Social Order* (Pelican Book; London: Hunt, Barnard & Co., Ltd., 1956 [1st ed., 1942]), p. 52.

¹⁴ Weimar Ed. 18, p. 504 and 491; 40, 2, pp. 325, 10f. Quoted in Anders Nygren, *Agape and Eros*, trans. Philip Watson (Philadelphia: Westminster Press, 1953), p. 713n.

We are aware how shamefully man has perverted the power of procreation, through which he was to be a cocreator with God. The sexual endowment is so glaringly used for sinful self-gratification that no proof of its prevalence need be adduced.

Men have also gone to the opposite extreme and regarded the sexual act as ignoble and even bad. Medieval theology exalted virginity to such an extent that sex was considered carnal and sinful. Protestant Puritanism and Pietism likewise subscribed to this low estimate of sex. Many marriages degenerate because one partner, or both, regards sex as filthy and develops a neurotic sense of guilt and degradation.

James A. Pike has some telling observations to make concerning the perversion of the God-given power of procreation:

In our culture we have generally taught young people that sexual intercourse is wrong and the use of it within marriage is to be regarded as a sort of exception, like a special license to park one's car illegally. Actually we should not have been saying that sex is a bad thing; we should have been stressing that sex is a good thing, that it is a sacrament, and therefore should not be used sacrilegiously. When the outward and visible sign is entered into without the inward and spiritual commitment, then this, as in the case of the other sacraments, is the very meaning of sacrilege. Sex apart from marriage is wrong, not because sex is bad, but because it is so good.¹⁵

The second purpose of man has also been perverted by sinful man. In its proper function science is the means of discovering and using God's blessings which He has placed in the universe. Self-directed man has for self-glorification misused his intellect and his quest of discovery. Science has so often been used to enthrone man in the place of God rather than to acknowledge the wonderful gifts of the Creator.

Likewise the labor of man's hands lost its dignity. Ancient philosophers regarded physical work as degrading and unworthy of man. Those who performed physical tasks, the women and slaves, were given a very low status, and it was seriously questioned whether they possessed souls. The thinkers reasoned that man's distinction

¹⁵ Pike, p. 155. Marriage is not a sacrament in the sense in which this term is used in the Lutheran Church.

from brute animals was his possession of a mind ($\nu\omicron\upsilon\varsigma$); therefore man's proper employment was in the use of this distinctive endowment. He was to labor in the realm of ideas; his highest destiny was eventual absorption into the Universal Mind or Soul. This concept is found in certain Oriental religions. Medieval theologians believed that there was no physical labor before the Fall and that manual work is a part of sin and its consequences. Therefore, they reasoned, God is served better through a life of contemplation than one of labor.¹⁶

But all labor, whether intellectual or physical, was intended to be a means of serving God and man. Man has also lost sight of this purpose. His aims are "curved inward." He evaluates his work, his time, and the investment of his money according to the selfish standard: What's in it for me?

All of this, and more, is man's predicament. Estranged from God and blind to the purposes of his Creator, man's works are not acceptable until he is reunited with God. Then alone the dynamic for right ethical conduct is provided.

II

This raises the question: How is man reunited with God? The answer to this question is vital in solving the ethical problem. Therefore our Catechism states: "A good work in the sight of God is everything that *a child of God* does, speaks, or thinks in faith."

Nygren aptly writes:

Religion is fellowship with the eternal, with God. The question of questions for any religion, therefore, is: How is fellowship with God conceived; how is it supposed to be realized, in what does it consist? The answer to this question reveals the fundamental motif of the religion under discussion. For if the essence of religion is fellowship with God, then the ultimately determinative factor of any actual, historical religion must be the way in which it conceives of fellowship with God. Now the answers given to this question by Hellenism, by Judaism (which are typical of all religions other than Christianity) and by Christianity are conceived respectively in terms of *Eros*, of *Nomos*, and of *Agape*.

¹⁶ Cf. Emil Brunner, *The Divine Imperative*, trans. Olive Wyon (Philadelphia: Westminster Press, 1947), pp. 655 f.

Man's desire for heavenly things, man's fulfilling of the Law, and God's own love freely bestowed on the sinner—these are three different ways to fellowship with God.¹⁷

Throughout the ages people have tried to solve the ethical problem by urging men to love the wise, the beautiful, the good. This love is an emotional reaction, produced by and dependent on the lovableness of the object of ἔρωζ. Christianity, too, is defined by some as a reaching up to God by having love and good will for God and for mankind. But this love or a "right sentiment," generated by natural, fallen man, is not acceptable to God, because the right relationship to God is lacking.

The second answer proposed for the religious question is that of the Law, the νόμος motif. The grace of God as revealed to the Patriarchs, to Moses, and to the prophets, was perverted into a religion that satisfies God by works of the Law. It is important to note that the Israelites were the chosen people of God before the giving of the Ten Commandments and the ceremonial and political laws. At Mount Sinai, God said in effect: "You have been chosen by Me to be My people. Now here is the standard by which you are to live as such." God did not choose this people because they kept His Law; rather He gave them this Law because He had chosen them as His people. First they were His people; then, because of what they were by God's grace, they were to keep the Law.

Judaism perverted the revelation of God's grace by teaching that compliance with the Law is the cause rather than the result of being God's children. The Christian Gospel has also been so perverted. The Gospel proclaims that we have been accepted as the children of God through the life and merits of Jesus Christ. As a result we now seek to live the new life of new beings in Christ. But this Gospel has been perverted to say that by seeking to follow Christ as the new Lawgiver we are the children of God. Thus the Gospel is no longer the proclamation of God's grace in His Son but a new code of laws.

But the truth is that man is incapable of reaching out to God either by right sentiments of ἔρωζ or by outward conformity with

¹⁷ Nygren, pp. x, xi.

the Law. Whatever man does of himself stands under the condemnation of God.

The only valid answer to the question of fellowship with God can be summarized by one word, ἀγάπη. This love of God regardless of the worth of the recipient is the golden theme of the entire revelation of God. It is the motif of the Old Testament just as much as of the New.

Hosea for example presents this motif in a striking way. He was used by God as an object lesson in portraying His relationship with man. Hosea loved his adulterous wife in spite of her repeated infidelities and the indignities which she inflicted on him.

God still loves His people in spite of their unfaithfulness to Him. God accepts man, who is wholly unacceptable. This is divine grace. It comes to man in Jesus Christ. He is our Righteousness; He loved perfectly for us who cannot really love. In Him God's justice was satisfied. Man can do nothing to merit the righteousness, love, life, and peace of Christ. All are free gifts, accepted in faith — and even faith is a free gift of God. Through faith in Christ man is a new creature, the temple of the Holy Spirit, a child of God. Then, and only then, can man do anything good. It is Christ, dwelling in man, who gives him the power and the ability to do what is well-pleasing in God's sight.

St. Paul makes this clear when he says:

Knowing that a man is not justified by the works of the Law but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the Law, for by the works of the Law shall no flesh be justified. . . . I am crucified with Christ. Nevertheless I live; yet not I but Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me. I do not frustrate the grace of God (Gal. 2:16, 20-21a). The love of Christ constraineth us. (2 Cor. 5:14)

Therefore the Catechism is correct in declaring that only a child of God is able to do that which is good in the sight of God.

This truth needs constant stress in a practical way. We do not help our people perform good works by the use of such devices as flattery, pressure, censure, and the like. Works thus produced are not motivated by the love of Christ but by such self-centered

motivations as the desire to please, the wish to be liked and accepted, or the need to satisfy and to quiet the urging of an aroused conscience.

Nor are we to use the Law in order to stimulate good works. The Law serves as a guide to show us just what truly good works are. But the motivation and stimulation for such works can come only through the faithful proclamation of the Gospel. This truth was stated in a masterful way by C. F. W. Walther many years ago:

But it requires labor on the part of the minister till these persons are reborn *by the Word of God*. If he is unwilling to perform this labor, he neglects the souls of such persons. — Or take the case of tardy communicants who will come to the Sacrament once again after the minister has reproved them. If he is satisfied with that, he is guilty of commingling Law and Gospel. Or take the sin of avarice. A congregation may be so stingy as to refuse to take up a collection; it may fail to pay the pastor his salary. In that case the pastor must not resolve to preach his people a sharp sermon in order to open their purses. Opening purses by means of the Law is no achievement at all. He must preach in a manner that will rouse them out of their spiritual sleep and death. If he does not do that, he falls under the censure of our sixteenth thesis.¹⁸

Let no minister think that he cannot induce the unwilling to do God's will by preaching the Gospel to them and that he must rather preach the Law and proclaim the threatenings of God to them. If that is all he can do he will only lead his people to perdition. Rather than act the policeman in his congregation, he ought to change the hearts of his members in order that they may without restraint do what is pleasing to God with a glad and cheerful heart. A person who has a real understanding of the love of God in Christ Jesus is astonished at its fire, which is able to melt anything in heaven and on earth. The moment he believes in this love he cannot but love God and from gratitude for his salvation do anything from love of God and for His glory. It is a useless effort to try to soften with laws and threatenings such hearts as are not melted by having the love of God in Christ Jesus presented to them. The best preachers are those who in this respect do as Luther did, such as preach the Law only accomplish

¹⁸ C. F. W. Walther, *The Proper Distinction Between Law and Gospel*, trans. W. H. T. Dau (St. Louis: Concordia Publishing House, 1929), p. 303.

nothing. In such measure as you exhibit the Law in its spiritual meaning, in that measure you sink your hearers into despair, but do not make them willing to serve God.¹⁹

III

The Christian is a child of God in Christ Jesus. This means not only that a part of the Christian's life and being belongs to God but that his all is God's. Therefore our Catechism answer to the ethical problem continues:

"Everything that a child of God does, speaks, or thinks."

The entire person is the instrument of the Spirit of God, thoroughly dedicated to good works. Often we think of good works as isolated or outward actions. But our whole being is to be good.

Our Lord's Sermon on the Mount emphasizes the totality of dedication of self to God. The people to whom He addressed Himself—specifically the Pharisees—viewed good works as isolated, external actions. Jesus wished to emphasize totality of dedication. Here are two examples:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matt. 5:27, 28)

Be ye therefore perfect, even as your Father in heaven is perfect. (Matt. 5:48)

Here a word of warning is in place. Occasionally people reason that inasmuch as the thought itself is as much an evil as the actual deed, they might just as well realize in action their evil thoughts and desires. The point our Savior makes is that we should seek to discipline, with the aid of the Spirit of God, our will and mind as well as our external actions.

Medical science also has learned to regard man as a whole being. Physicians know that often not only emotional and mental disorders but also many physical ailments are produced by wrong attitudes and thinking. If man is to live a truly healthful life, the total self must be rightly oriented. In his textbook for physicians, *Practice of Psychiatry*, Dr. William S. Sadler underscores the fact that just as the perversion of Christianity into a religion of legalism

¹⁹ Ibid., p. 389.

and fear is extremely detrimental to the emotional well-being of a person, the positive proclamation and application of the religion of Jesus Christ, rightly understood, is a powerful and effective therapeutic aid.²⁰ The whole man must be properly oriented physically, mentally, emotionally, and spiritually for maximum happiness and well-being.

The significance of proper total orientation is illustrated by the psychological term *fixation*. In part, this includes the fact that we are influenced by the impressions which have been inscribed on our conscious and unconscious minds. Thus there is a relationship between the reading of horror comics, emphasizing violence and lust, and juvenile delinquency. Stimuli of all sorts—lust for power, greed for money, inordinate desire for social prominence, overemphasis on certain recreational possibilities—influence greatly the individual's thought pattern and, through the mind, his actual life design.

Therefore the child of God must be reminded that not only his life of action be sanctified but also his mind and his emotions. The trouble with daydreaming is that we usually are not thinking about those things which will truly improve what we are. The things with which we occupy our minds usually determine how we use our time and natural endowments and how we express our vocation in life. The more we nourish our minds and hearts with good things, the more we will want to do what is right. St. Paul was well aware of this function of the mind when he wrote:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. (Phil. 4:8)

It is within this frame of reference that we may discuss such ancient disciplinary measures as fasting, set hours of prayer, and the like. Because of the abuses associated with them we have taken a dim view of such practices. What were their purpose? Fastings and similar practices were intended to discipline the minds of the people, turning their thoughts in meditation to God and His will. A mechanical observance of such practices as a means of salvation

²⁰ (St. Louis: Mosby, 1953), pp. 1000 ff.

must be rejected; but they may be an aid in achieving a God-pleasing purpose. Sanctification of the life of the child of God includes the proper discipline of the mind for holy things.

Again there is a tendency on the part of some to emphasize the negative aspects of religion. If you ask some people just what it is that makes a person a good member of The Lutheran Church — Missouri Synod, they may answer, "A faithful member is one who is opposed to such things as lodgery and dancing." By emphasizing the negative features of religion people may be led to regard Christianity as a religion of hedges which prevent him from enjoying life. They miss the positive values of Christianity, the "joy of salvation," which gives them a peace and happiness which nothing of this world of evil can give.

Martin Luther knew this. In his exposition of each of the Ten Commandments he does not only point out the negative aspects, but he emphasizes the positive implications of each commandment. Here we have "positive thinking" in its best sense.

As undershepherds of the flock of the Good Shepherd, we pastors have tremendous obligations for leading our people into fruitful lives of good works. Often we try to discharge this duty merely by setting up rules and regulations which we expect our people to follow in an external way. If our people give so much for the home congregation and Synod, if they attend church and the Holy Communion so many times within a year's span, if they fulfill other expectations which we have established, then we may believe that we have accomplished our purpose. But our office is much more difficult than that! We must feed them the Word of life so that they, filled with the grace and power of God, will *want* to do what is pleasing to God, not from coercion but from willing hearts and minds. We must seek to affect more than outward lives and modify them by such gimmicks as rules; we must bring the power of the Gospel into the very innermost lives and minds of our people.

The whole person and the whole life of the child of God is involved in sanctification. For some this implies leaving worldly jobs and professions and devoting all of one's time, treasures, and talents to work in the church. Possibly we have given our people the idea that it is only through such a ministry in the church that

one can serve God. At the time of the Reformation this view was prevalent. Therefore Martin Luther emphasized again and again the Biblical doctrine of the Christian vocation. He pointed out that the child of God can serve God as a citizen, a farmer, a maid, or a mother, as well as a monk or a nun. He said:

... If you call in reason as judge, the works of a servant, a maid, an employer, a mistress, a mayor, and a judge are common, lowly works compared with this that a Carthusian monk watches, fasts, prays, eats no meat; but if God's Word is called in as judge, the works of all Carthusian and other monks, though one would melt and pour them all into one heap, are not as good as the work of a single poor maid who by Baptism has been translated into the kingdom of God, believes in Christ, and in faith is looking for the blessed hope. . . . Therefore, since we have heard what is our blessed hope for which we should look, we should now also learn what works are good, namely, what is done in faith in our appointed calling according to God's command and Word.²¹

The Christian life includes all of life. The child of God is to function in various orders within society. Convenient categories of such orders, as established by Emil Brunner, include the communities of marriage and the family, of labor, of people and the law, of culture (i.e., science, art, education, friendships), and of faith.²²

The church today is not to monopolize the time, the abilities, and the money of our people. Assuredly the "community of faith" is important, and it requires the best our people can give and do. But the child of God is to let his light shine in all areas of human endeavor. Therefore the church is to aid man in discovering the true stewardship of life, to budget well his time, treasures, and talents for Christian life in all proper areas. Christian influences are necessary in government, art, science, law, and other human endeavors. The church must recognize the Christian's obligation to be the salt of the earth.

At this point several practical questions suggest themselves.

1. Does the modern church have such a complex organizational life that the faithful supporters of the church's program are unable to

²¹ Quoted in Pieper, III, 27, 28.

²² Cf. Brunner, pp. 655, 656.

be a salt in society? 2. Are we pastors frittering away so much of our time on trivialities incidental to this organizational life that we no longer have time to grow in the knowledge and the grace of Jesus Christ, to feed the flock through personal visitations, to set an example to the congregation and the community in wholesome, happy family life? 3. Do we permit the work of the church to become the burden of a few, who eventually become discouraged because too much is required, or do we lead all of our people to do at least something for the church so that all have time also for other activities and interests?

IV

The catechetical answer continues to define a truly good work as one that is done "in faith."

The Sunday morning offering plate may contain a check for \$1,000. In the sight of the finance committee this appears to be a very good work, but is it necessarily so in the sight of God?

This depends on the motivation behind the gift. Possibly the personal life of the donor is not what it should be, and he is seeking to appease his conscience by making amends for ill-gotten gains. Or he anticipates the expression of gratitude on the part of his fellow members. Perhaps he believes that this substantial gift will assure him a place in heaven. He may have been pressured into making this generous offering. He may be a very wealthy man, and this gift represents only a small part of what he should be giving. Perhaps he has taken a liking to the pastor and is doing this to please him. None of these motivations make this gift acceptable to God.

There is only one acceptable motivation for a good work, and that is love. Jesus therefore said: "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy mind. . . . Thou shalt love thy neighbor as thyself" (Matt. 22: 37, 38). This love is not a natural disposition of man, but it is the free gift of God through faith.

St. Paul's great "hymn of love" (1 Cor. 13) speaks of this love. This chapter has often been misused to point out that man should cultivate a generous and loving spirit. Men have appealed to it to bolster their contention that it is not important what an individual

believes; what matters is that his heart is in the right place, that he is kind and good, and that he pursues that which is fine, beautiful, and wise. It has been quoted to support the social gospel and refined forms of socialism.

But Paul does not refer to love as *ἔρως*, a disposition on the part of man, which really is egocentric and flows from self-love. He is speaking of *ἀγάπη*, of the love produced by the Christian Gospel. It is not something that natural man can engender and develop; it is a free gift of God's grace, bestowed upon man through faith in Christ Jesus. Every deed motivated by this love is acceptable in God's sight.²³

During the Middle Ages the church had reverted to a definition of love which was more compatible with the *ἔρως* of Hellenistic philosophy than with the *ἀγάπη* of the Gospel. For the sake of clarity, therefore, Martin Luther preferred the term "faith" as the source of good works. Thus he sought to preserve the divine origin and character of the love which exists in the child of God and which motivates him to live in accordance with the will of God.²⁴ The compilers of our synodical Catechism, in giving the Christian answer to the ethical question, follow Luther in stating that faith, which appropriates the gracious love of God in Christ, is the motivation of the Christian life.

As has been suggested above, this has serious implications for the minister of the Word. It is the task of the pastor to bring the motivating power of the Gospel of Jesus Christ into the lives of his people. Yet we often resort to purely psychological or legalistic devices. We "clobber" our people to do good; we "ride" our people; we tell our people they must do this or that because it is their "duty" or because God has "commanded them" to do so; "if you don't do this, you aren't a Christian!"

Perhaps we use a more subtle approach. We praise our people for their good deeds, and this is commendable. But we need to be aware of the danger of complimenting them merely as an appeal to their ego to do still better.

It cannot be emphasized enough that there is but one way by

²³ Nygren, pp. 133—144.

²⁴ For an excellent discussion of Luther's theocentric views of love see Nygren, pp. 681—741.

which we can lead our people to want to do works which are pleasing to God: proclaim faithfully the Gospel of Jesus Christ, through which the Spirit of God bestows, strengthens, and nourishes the faith of His children, giving them the love of God in Christ, which will move them to shun evil and to follow after that which is good. Only then can we proceed to inform our people of the various ways in which they can express the love and faith which God has given them.

V

Antinomians have argued that inasmuch as children of God are motivated to do good works through the proclamation of the Gospel the Law is quite unnecessary for the Christian man and is intended only for unregenerate man. This view is contrary to Scripture and the Lutheran Confessions. Therefore our Catechism continues: ". . . in accordance with the Ten Commandments."

First, the standard of the Law is significant for the child of God because, although truly converted, he still has his old Adam and therefore needs the Law. The Epitome of the Formula of Concord (IV) states:

2. We believe, teach, and confess that the preaching of the Law is to be urged with diligence, not only upon the unbelieving and impenitent, but also upon true believers, who are truly converted, regenerate, and justified by faith.

3. For although they are regenerate and renewed in the spirit of their mind, yet in the present life this regeneration and renewal is not complete, but only begun, and believers are, by the spirit of their mind, in a constant struggle against the flesh, that is, against the corrupt nature and disposition which cleaves to us unto death. On account of this old Adam, . . . it is needful that the Law of the Lord always shine before them, in order that they may not from human devotion institute wanton and self-elected cults.²⁵

Because his baser nature still clings to the regenerate child of God, he finds the Law useful also in determining just what are the good works with which he is to serve God. He needs this objective standard; the norms established by men are incomplete,

²⁵ *Triglöt Concordia* pp. 805—807.

deceptive, and misleading. The rules devised by men for communal living are valid only insofar as they are in conformity with the divine will. They may also sanction what God forbids. The political and social laws of Moses were designed only for the people of the Old Covenant and are no longer normative for the believer under the New Covenant. Special commands given to individuals in the Bible are not necessarily valid; no Christian should follow the command of God to Abraham to sacrifice his son. The decrees of the church certainly must be regarded as human interpretations of the Word at best; at their worst they represent devices intended for the advancement of personal or institutional interests. The child of God must ascertain the will of God for him in the Bible.²⁶

The Ten Commandments, however, are regarded differently by the Christian and by unregenerate man. Natural man finds the Law a hindrance to his personal desires and ambitions and therefore distasteful. But the child of God, motivated by God's love to love God and his fellow beings, accepts the Law with gratitude as a sure guide for his life and as a charter of freedom.

Furthermore, the Christian man does not merely follow the letter of the Law, but seeks to interpret the spirit of a commandment. He must make a choice in many situations for which there are no handy ethical "pigeonholes." At times he must engage in a conscientious weighing of factors and decide upon a course of action, which appears to contradict the letter of the Law. Our Lord endorsed the plucking of grain by His disciples on the Sabbath and defended their action by an appeal to the law of love. Such an approach to ethics neither is easy nor does it relax its requirements.

Basically, Christian ethics is not a set of laws, not even a set of noble and lofty norms. It is the response to a personal and total claim to contribute our share in God's great creative, redemptive, and community-building enterprise. Such a view establishes the basis for the right kind of individualism and preserves the dignity of the Christian man. As the free son of God he is the slave of no whim of man, of no earthly authority, of no system. To live responsibly within such freedom is our vocation.²⁷

²⁶ Cf. Pieper, III, 24—26.

²⁷ Pike, pp. 56, 57; 60, 61.

VI

The entire Christian life is worship of God. All that we do is to be "for the glory of God," as our Catechism states it.

This purpose of life is repugnant to natural man, whose aim in life is to serve himself and his own interests. By placing himself in the center of his world, he has displaced God and become an idolater. The farmer of Egypt worshiped the sun, which gave energy to his crops, and the river Nile, which watered his field. Fetishism places divine powers in created things, such as trees or stones. Contemporary America bows down before the graven images of materialism — money, scientific progress, education, armed might — and thus substitutes God's creation for the Creator Himself.

It is only through the regeneration of the Holy Spirit that man can overcome his idolatry and be led to understand that his good does not lie in created things but only in the Creator. Regenerate man sees the material things of the world in their proper perspective as the instruments through which Almighty God creates, preserves, and provides. Therefore the Christian man does not attempt to escape from the material world. He worships the Creator by using created things with thanksgiving and according to the purposes for which they were made. Grateful to the Creator of all good gifts, he sustains his physical life with food and drink, he calls for the services and skills of the physician in his illnesses, he works in order to provide for his and his family's need, he attends school to gain knowledge and understanding. But in everything he glorifies God, who has given him these means for his happiness and well-being.

Moreover, the Christian man worships God by contentment and prays, "Thy will be done on earth as it is in heaven." He glorifies God by subordinating his will to the will of his Father in heaven.

VII

The child of God is assured that he serves God when he does things "for the benefit of his neighbor" by ministering to his physical and spiritual needs.

We often say we are "saving men's souls" or "the ministry is important because it works with man's soul." But this may be

misleading. The ministry of Jesus Christ concerned itself with the whole man. He was interested in the body and mind of man as well as the soul. Greek philosophy divided man into these neat compartments, but Hebrew thought as well as the message of Jesus considered man as a whole being which could not be so neatly divided into parts. The summary of the very First Table of the Law indicates that man's relationship with God is not merely that of the soul, but rather man is to be related to God with his "heart," "soul," and "mind." A distorted view of man may have the practical result that we do not always present the whole Gospel.

When a person ministers to the needs of his fellow man, it is a good deed in the sight of God if it is done by a child of God. It is through serving our fellow men that we serve God. However, our relationship to our fellow man must proceed from our relationship to God. It is possible to serve one's fellows and yet not serve God. Therefore in stating His summary of the tables of the Law, Jesus said, "The Second (Table of the Law) is like unto the First" (Matt. 22:39). Our service to our fellow man must be motivated by our love of God.

It is a problem of Christian ethics to determine at all times what specific course to pursue for the welfare of our fellow man. What he thinks he needs may not serve his best interests. To give an intoxicated beggar money he wants to buy more alcohol with is a disservice to him.

On the other hand, we may be tempted not to think of the welfare of our neighbor in terms of what is actually best for him or what God's will for him might be. We all enjoy "playing God." It bolsters our pride to be in the position of taking over the lives of other people and trying to organize them according to our will. Parents often force their children to enter vocations which they choose for them. Mothers like to select the mates for their children. Friends seek to manipulate their friends. Pastors try to decide for their people what is best for them rather than helping them come to their own decisions through an evangelical ministry of the Word.

We must constantly strive to treat and accept people as people, not things. Fascism and Communism regard people as things to be used for the welfare of the state. We may be tempted to regard

our members as things to be used for the interests of organizational Christianity rather than as persons who are to be helped to live in accordance with God's will for them in the church. The emphasis of Scripture on the dignity of the individual forbids us to manipulate, "work," or "use" people. The finest thing we can do for a person is to help him build up his sense of being a person. We can accomplish this in at least three ways.

First, we should seek to inspire our fellow man to recognize the full potential of his endowments. Instead of deprecating his unique gifts, we should rather encourage our neighbor to make good use of them and to develop them to their fullest possibility.

Second, we should accept our fellow man redemptively, though he may be rejected by others and even by himself. Following the example of our Lord, we reject the sin but not the sinner. Rather we should draw him to the love of God in the Christ of the Cross.

Finally, we should draw our fellow man into the community of his fellows, particularly into the community of God's people, so that he can relate his special gifts to the needs of others for mutual enrichment and edification.

This task has a negative and positive aspect. We dare not belittle the efforts of our neighbor; we must refrain from "gossip" which tears down the reputation and self-respect of our fellow man. We must refuse to take unfair advantage of our neighbor's confidence in us for our own selfish aims. On the other hand, we must give attention to the needs of our neighbor's personality, be alert to help him see his opportunities and advance his best interests. This does not mean that we must always compliment and never criticize; frequently our duty requires a candid appraisal. But we must always be aware of our motive in evaluating our neighbor. What we call candor may merely be a ruthless expression of resentment or self-assertiveness, even as our kind words may actually be flattery calculated to advance our own interests.

Serving our fellow men is not always a simple task, furthermore, because our decisions cannot always be made on the basis of a one-to-one relationship. Frequently a course of action affects a number of people, and we must consider all aspects of the decision to be made.

An illustration of this point comes to mind from the professional

life of pastors. As pastors we have obligations not only to the church of God but also to our families. St. Paul says of this latter responsibility, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:9)

The pastor, for instance, receives a call to leave congregation X to assume the pastorate at congregation Y. In coming to a decision he will consider in which congregation he can better use his talents for the work of the Gospel. If he has no family, his thinking is simplified. But our pastor has a family. Therefore he must also decide where the interests of his family will be served. His decision must promote the best possible stewardship of his office as pastor as well as his position of husband and father.

One final point should be mentioned. We serve the welfare of our neighbor primarily through our vocation in life. Today young people often select a vocation solely on the merits of its monetary rewards. The physician, the clergyman, the lawyer, the dentist, the plumber, the farmer, the factory employee—all of these and others are serving the needs of their neighbor. The Christian man should regard his vocation primarily as a position of dignity through which he is providing for specific human needs.

Although the Christian's primary concern in regard to his vocation is not the monetary returns, yet he is not to despise this aspect. Money in itself is a gift of God and is to be valued highly. It is through money that we are able to exchange the benefits of our talents and services. When the plumber comes to the parsonage to repair faulty plumbing, it would be rather inconvenient for the pastor to repay him by standing at his side and delivering a sermon. The sermon might be more beneficial to the plumber than his \$10 fee, but it certainly is more convenient to give him the \$10 and let him hear the sermon on Sunday.

Christian congregations at times reason falsely in regard to the salaries of pastors and teachers. A penurious voters' assembly rationalizes: "Why raise our pastor's salary? Isn't he working for God and for the love of the work?"

Several things are wrong about this attitude. First, the pastor is working for God, but God is not a cheapskate. The Bible instructs the people of God to pay their pastors well. Money also

is a measure of the value of people and services. Is the Gospel worth so little? Second, all Christians should be working for God and in the task which God gives. This view of the Christian vocation is enunciated in the Bible and emphasized by Luther. God has declared that the refusal to pay the man a fair return for his labor and services is a form of stealing. Pastors who encourage their congregations to be penurious are making thieves of their people and teaching them to hold things holy in low esteem.

On the other hand we pastors may be at fault because we expect too little. It must be emphasized with a number of exclamation marks that a pastor is not to be greedy. But after that is said, it is also true that a pastor should not feel guilty in accepting much for his work. Doesn't a starvation salary reflect a low estimate of the work of God? Aren't we teaching people, in effect, that our work is not as beneficial or as important as that of the laborer, the artisan, the professional man? If the church is to teach the world to be just and right in its dealings, the church must set a good example in its own business transactions.

Our little Catechism question and answer, which we have used as a basis to discuss Christian ethics, has many more facets and implications. May this short study lead us to live more and more in grateful worship of Him who purchased us with His life, and may the Spirit of God touch our hearts and anoint our lips that we may be effective servants of God in leading the people entrusted to our care to lives of fruitful service to God and to man.

Cheltenham, Pa.

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Outlines on the Nitsch Epistles

TWENTY-THIRD SUNDAY AFTER TRINITY

HEB. 12:7-13

A father and a son sit on a pier and fish. Suddenly the father says, "Here, let me have that rod a moment!" and snatches it out of the boy's hands. "Let me show you, son, why you're not catching any fish." Deprived for the moment of the pleasure of fishing, the boy feels abused. He tries to listen to his father's explanations but resents it all. A few minutes later he realizes that his father has not abused but helped him. His intentions were not to take away pleasure but to add to it. It is the father's way of being a father. The text calls it *discipline* (chastening, A. V.). The discipline of an earthly father is a weak illustration of the discipline of God.

Discipline

I. *Who dispenses it?*

A. God the heavenly Father. If you are His child, you expect it of Him. V. 7: "It is for discipline that you have to endure [stay and hold still]. God dealeth with you as with sons, for what son is he whom the [better, "a," no article] father chasteneth [disciplines] not?" As your Father, God gives you many things. Text singles out one item a father gives his children: discipline. Are you ready at all times to recognize and expect God's discipline in your life as something that He dispenses because He is your Father?

B. Suppose the heavenly Father withheld discipline. V. 8: "But if ye be without discipline whereof all are partakers [every child that is one gets it], then are ye illegitimate children [A. V., "bastards"], and ye are not sons." If a father quits giving discipline, he no longer is a father, and the son has lost his sonship. It is a tragedy when a father is not active in this respect. He is not giving what should be coming from him.

C. Therefore learn to say: I want God to discipline me at all times because as my Father He provides for my needs, even when, like the father on the pier, he takes or withholds from me what I prize so highly at the moment. (Prov. 3:11, 12; Ps. 73)

II. *Who gets it?*

A. Only the children. A father disciplines only his own children and not the neighbor's. God's disciplining of you proves that you are His child and are under His fatherly care.

B. We receive the Father's discipline because we need it. He knows us and never makes a mistake in any disciplinary action, as human fathers at times do. (Vv. 9, 10)

C. As God's children we receive His discipline and not His punishment. His only-begotten Son, innocent and holy, suffered every stroke of retribution that we had deserved; "the Lord laid on Him the iniquity of us all." He got what was coming to us. What a stupendous Gospel! Now say, "Our Father," and look to the Father, who afflicted His Son; look to Christ the Afflicted. Look at the Father again with Christ beside you, and say, "Our Father." Now who really got it? Not you, but He.

III. *The good of it*

A. It all seems to be bad. V. 11: "Now no discipline for the present seemeth to be joyous but grievous." While you are in it you are wretched. Yes, admit it: the hands get slack (v. 12), knees wobbly; lost in the woods. (V. 13)

B. Don't become disgruntled and resentful. Discipline is not for your harm but your good. V. 9: "be in subjection unto the Father of spirits and live"; v. 11: "but afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." It may hurt, but it hurts for our good.

C. Job did not understand why God was depriving him of so much, but in the end he learned that God takes away to give you more. God cuts to make whole. God stings to make life pleasant. God kills to make alive. The time will come when we, too, will know how everything in our lives served God's gracious purpose of helping us.

Concl.: People say: "What comes, comes. Take it as it comes." This is correct only if you add: "God the Father knows what He is doing. It is all, all, to the good." These three things I know: He gives it, I get it, it does me good. That's discipline.

Schaumburg, Ill.

F. A. HERTWIG, JR.

TWENTY-FOURTH SUNDAY AFTER TRINITY

JAMES 5:7-11

It is the old, oft-recurring question. "Why must the righteous suffer?" "Why do the wicked and ungodly seem to prosper while

God's people have to pick up the broken fragments of their lives and go on—burdened, wearied, sick at heart, laboring and heavy laden, with the crosses, trials, and tribulations God gives them?" The people of God endure many trials and tribulations; the wicked and the ungodly seem to get along so well. Why? Asaph (Ps. 73) wrestles with this same problem and arrives at the same answer as the apostle James. Their answer:

Carry Your Burdens with Patience and Trust

I. *Wait on God with steady, unwavering patience*

A. Take the long view. Look to the end of life, and you see a corpse. Formerly within that corpse was either the soul of a child of God through faith in Christ or a soul uncleansed, unnourished, now lost and miserable in the torment of hell. In the moment of death, wealth, possessions, prestige, power, and all other worldly treasures can be viewed in the right perspective. In that moment all earthly treasures vanish and nothing is of importance except the presence or absence of faith in the Redeemer. In the light of that moment when death calls we can be patient if God leads us along a difficult trail now.

B. Take the farmer's view (v. 7). The farmer works his soil. He labors diligently to prepare the ground. He plants his wheat. Then he waits and hopes and prays for rain. He needs the early rain to germinate the seed; the late rain to fill the heads with grain. His is a long wait, but the harvest is worth waiting for. The spiritual harvest is worth far more. It often takes spiritual harvest much longer to reach maturity. To produce a bountiful harvest, God may send the rains of troubles, the storms of adversity, the long dry spells of want, misery, and anxiety. But in due season, in God's hour, the fruit will be harvested.

C. Take the Lord's view (vv. 7, 8). "The coming of the Lord draweth nigh." Jesus assures us, "Behold, I come quickly." The hour when He returns visibly marks the beginning of a joyful jubilee for His followers. "Lift up your heads, O ye people, for your redemption draweth nigh." Why must we suffer? The time we suffer may seem long, but with God a day is as a thousand years, and a thousand years as a day. He says (v. 8), "The coming of the Lord draweth nigh." These words of the text were written for our encouragement. They enable us to lift our heads above trials and tribulations; to look up to Him through whom redemption comes. Because of that ultimate victory we can be steady and unwavering in patience. Because He made our journey into death and then passed from death to life, we can be certain of eternal glory with Him. No matter how dark or

dreary the path we follow, how heavy the cares and troubles we bear, how prosperous the wicked seem to be, how many apparent blessings are enjoyed by the ungodly, we can be steady and unwavering in patience. We can carry our burdens without complaining, and we can

II. *Take courage from the examples of God's people*

A. Take courage from the prophets (v.10). They stand for all time as "an example of suffering affliction and of patience." The prophets suffered many things. They endured trials because of their faithfulness as they preached "in the name of the Lord." (Cf. Heb. 11:32-40: description of the suffering of the prophets.) We can surely take courage from their inspiring examples of long-suffering, from their faithfulness to God, and from the way they laid hold of divine strength.

B. Take courage from the patience of Job (v.11). He lost his wife's love and loyalty, his children, all his earthly possessions, and his health. In his misery he was condemned by his friends for his terrible wickedness. Yet he left his troubles with God, he trusted in God. "Though He slay me, yet will I trust in Him." In the end, God blessed him (cf. Job 42:12-17). Why must we suffer? From the story of Job we learn a lesson that will help us bear our burdens, the lesson "that the Lord is very pitiful and of tender mercy."

Concl.: In the light of the Lord's coming, of death and judgment, of the patience and suffering of the prophets and of Job, of God's love in Christ Jesus, our Savior, we can be sure of His love forevermore in heaven. In the light of the Gospel message of redemption and salvation, which is ours by faith, we know that the Lord is merciful and full of understanding pity for us. In the light of ultimate justice that will surely come in God's hour, we can be patient and happy even though the wicked prosper and the ungodly seem to have so many blessings to enjoy. For we are God's, and Christ is ours, and in His hour, which is near, we shall be with Him there in eternal bliss and glory. That is our Christian hope. With such a hope we can bear our burdens with patience and trust. To that end may the Spirit of God bless this message!

Omaha, Nebr.

ELMER E. MUELLER

THE TWENTY-FIFTH SUNDAY AFTER TRINITY

2 COR. 5:6-11

While we dare not tone down the prospect of universal judgment, we must win and woo people through the Gospel. As we speak of judgment and of love,

God's love in Christ will stand out as God's way to eternal life. In the Collect for the day we pray: "Show Thy mercy . . . that we . . . may not be dealt with after the severity of Thy judgment, but according to Thy mercy. . . ."

While familiarity may breed contempt in some social and business relationships, the opposite seems to be true in our relationship to the "here and now." While Scripture states that our citizenship is in heaven and indicates that we are but strangers and pilgrims on earth, our nearness to, and familiarity with, the realities of the present world sometimes make us lose our eternal perspective. As God's children through faith in Jesus Christ we have eternal life here and now. This treasure that we have in earthen vessels is to lead us to an awareness of what we are and shall be in Christ Jesus. We should long to be with Jesus, to be like Jesus, and to live for Jesus.

Our Lives in the Light of Eternity

I. *We must all appear before the judgment seat of Christ*

A. The universality and inevitability of Judgment. "For we must all appear before the judgment seat [tribunal] of Christ" (v.10). "And before Him shall be gathered all nations" (Matt.25:31). "Because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained." (Acts 17:31)

B. Believers will be with Christ. Christ will examine the "fruit" of a person's life "so that each one may receive good or evil, according to what he has done in the body" (v.10 RSV). "He that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal.6:8b). "For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ." (1 Thess. 5:9. Cf. also Matt. 25:34, 46b and Mark 16:16a)

C. Unbelievers will be condemned for their lack of spiritual life in Christ. "But without faith it is impossible to please Him" (Heb. 11:6). Christ says, "He that rejecteth Me and receiveth not My words hath one that judgeth him: the Word that I have spoken, the same shall judge him in the Last Day." (John 12:48. Cf. also Matt. 25:41, 46a and Mark 16:16b)

II. *As Christians we have eternal life here and now*

A. We are in Christ. "Therefore we are always confident" (v.6). "We are confident" (v.8). "For we walk by faith" (v.7). "Therefore if any man be in Christ he is a new creature" (2 Cor.5:17). "And this is the record, that God hath given to us eternal life and this life is in His Son. He that hath the Son hath life." (1 John 5:11, 12a)

B. We are in exile. "Whilst we are at home in the body we are absent from the Lord" (v.6). "But we have this treasure in earthen vessels." (2 Cor. 4:7a. Cf. also Heb. 11:13, 14)

C. We long to be with Christ in perfection and holiness. "We are . . . willing rather to be absent from the body and to be present with the Lord" (v.8). "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (2 Cor. 5:2). (St. Paul in vv.6 and 8 apparently equates $\sigma\omega\mu\alpha$ with $\sigma\acute{\alpha}\rho\kappa\varsigma$ as in Rom. 8:13. $\sigma\omega\mu\alpha$ is regarded as "the seat of mortal life" and "subject to sin and death." Cf. listing in Arndt-Gingrich Lexicon under $\sigma\omega\mu\alpha$; also Phil. 1:21 ff.)

III. *We strive to please Christ in this life*

A. By striving for perfection. "Wherefore we labor [strive earnestly, aspire, have as our ambition and aim] that, whether present or absent, we may be accepted [pleasing, acceptable] of Him." (V.9)

B. By maintaining our life in Christ through Word and Sacrament. To maintain eternal life we must continue to draw from the source of eternal life by practicing the presence of Christ in Word and Sacrament. Only the love of Christ as expressed in the giving of His body and blood for us on the cross can maintain us in life.

C. By attempting to share our life in Christ. "Knowing therefore the terror of the Lord"—since we ourselves have come to reverence and stand in awe of our Maker and Judge, or "since we know what it is that causes the fear of the Lord"—"we seek to persuade others" (v. 11). We know what terrors fill the hearts of unbelievers when they consider the Judgment. We ourselves have experienced love and peace through Christ. Christ would have us attempt to share with unbelievers the life He has given us.

Concl.: "For to me to live is Christ and to die is gain." (Phil. 1:21)

Swissvale, Pa.

ARTHUR F. GRAUDIN

TWENTY-SIXTH SUNDAY AFTER TRINITY

2 COR. 4:13-18

Affliction is like the blows of a great hammer. It can smash and destroy, or it can build or beautify. It all depends on how we face our affliction. If we face it alone it can lead to despair and to utter defeat. If we face it with faith its results can be amazingly beneficial and worthwhile. This is the substance of our text:

Face Affliction with Faith

I. *We are often beaten down by our afflictions*

A. We have afflictions. They strike us from every side and take many different forms. Yours may be a humiliating failure in some endeavor that you had undertaken. It may be a crippling, mutilating injury or a devastating personal disappointment. It may be a nagging unhappiness, a painful, deteriorating disease, or even death itself may have taken a loved one or may threaten to take you. In the verses preceding our text (8-11) St. Paul enumerates the afflictions he encountered in his missionary work. Few of us are called upon to suffer so grievously in connection with our Christian service; nevertheless we have plenty of afflictions.

B. Afflictions beat us down. When affliction strikes it can stun and wound and destroy. Many a strong and promising individual has been overwhelmed by his troubles. To see your life and future battered down by forces beyond your control is at times more than you can take. You become depressed and embittered. You may feel like quitting altogether or like turning to some dangerous and evil solution. Your spiritual vitality sags. Hope disappears.

C. This happens because we are looking only at the shattering, painful side of it. We are watching "the things that are seen" (v. 18) and "the outward man" (v. 16). As this present creation creaks and groans in its corrupted state, our present existence becomes futile and frightening; as our present bodies waste away, we stand by in horrified fascination. Our complete attention is engulfed by the sight, and it leaves us weak and trembling.

II. *We should view affliction through the crucified and risen Christ*

A. Faith is our resource for surviving affliction (v. 13). It fastens on the crucified and risen Christ. It keeps Him uppermost in our minds at all times. It sees the tremendous blessings which resulted from His supreme affliction—forgiveness for us sinners, comfort, joy, and everlasting life. In faith we accept these blessings as our own and thank Him who obtained them for us.

B. By faith we can see similar blessings emerging from our own affliction. The same process of suffering, death, and resurrection is being repeated in us who belong to Christ. Though we still are only in the affliction stage we can see what is to come by looking at our Lord and what happened to Him.

III. *To the believer affliction is beneficial*

A. Our affliction can be an opportunity for extending God's grace to others (v. 15 RSV, vv. 10-12 preceding text). If we bear our affliction patiently and courageously, we are a demonstration of what God can do for a person. We are a recommendation of the Gospel to other people. The salvation that Christ gained through His affliction can be offered to others through our affliction. This, in itself, would make affliction worthwhile.

B. Our affliction can be borne to the glory of God (v. 15). In the manner that we endure our afflictions we can be a credit and a tribute to the One who sustains us. Furthermore, by gaining others through our witness in affliction we can add to the praise and thanksgiving which reach God's heavenly throne.

C. Through affliction we ourselves can be renewed spiritually (vv. 16, 17). Affliction makes us strongly aware of our need for God and for His help. It can lead us to turn to God more earnestly and to accept His blessing more eagerly. Instead of destroying us affliction can actually improve and strengthen us spiritually.

Concl.: Affliction is a hammer, and it strikes heavy blows. However, it is not in the hands of a maniac. Us who believe, affliction is not able to hurt and to kill. By faith we know that affliction is a hammer in the hands of a great craftsman and artist. When the blows fall they are designed to build and to beautify. This is not always clearly apparent. Often the dust and smoke and sparks of the pounding obscure the good purpose of it all. To find reassurance in this situation we need only look to our crucified and risen Christ and to the glory which followed His affliction. The same glory will be ours.

St. Louis, Mo.

MILTON L. RUDNICK

THANKSGIVING DAY

COL. 3:17

We are here today not just to pay our respects to God, to go through the annual routine of tipping our hat to Him. Rather we are interested in praising His name and drawing strength from Him through His Word for

The Christian's Thanksgiving Life in Christ

I. *We are speaking of the Christian's life*

A. Text: "Ye," ye Christians at Colossae, Chicago, Quincy, etc. The unbeliever cannot really lead a thanksgiving life, a life permeated by

thanksgiving. He is happy over the good things. He merely endures or resents "bad luck."

B. Are you a Christian? Here, avoiding clichés, I would summarize what it means to be one. I would not take too much for granted. Paul's fine phrases "in Christ," "children of God by faith in Christ Jesus," "if any man be in Christ," etc.

II. *It covers the whole range of living*

A. Not just churchgoing, contributing, Bible class, etc., are "religious." Religion for the Christian should not be a hermetically sealed compartment of life.

B. What is often called secular (text: "whatsoever . . . word or deed") is sacred and is the object of the thanksgiving life—washing dishes, operating factory machine, selling, teaching, farming the land, laying bricks, etc.

III. *It is accomplished by*

A. Doing everything "in the name of the Lord Jesus," doing it within the framework of reliance on Him as Savior and Mediator, and doing it by the strength supplied through His Spirit.

B. Doing everything, and experiencing everything, all the time, in an attitude of thankfulness. Text: "Giving thanks to God." Eph. 5:20: "Giving thanks always for all things."

Concl.: Be in Christ. Be sure you are. Then be thankful for this merciful redeeming and converting act of God. Secondly, walk in Christ, doing everything thankfully and in His name. Finally, pray that He who has given you so much will also give you one thing more—a thankful heart.

Quincy, Ill.

EWALD J. OTTO

Outlines on the Synodical Conference Gospels *Second Series*

FIRST SUNDAY IN ADVENT

LUKE 17:20-25

Pastors and people sometimes have trouble with the season of Advent. They find it hard to keep their eyes focused on a consistent purpose. Like Hymn 74 ("Once He came in blessing," Roh-Winkworth, *Lutheran Hymnal*) we try to think of three "comings" and simply to endure in faith. Much of the time we spend "getting ready

for Christmas" and so seem to deserve the same complaint which we level at merchants that they start the Christmas season too soon. This text pulls the great theme of Advent into one,

Let Us Seek the Kingdom of God

I. *What it means to seek the kingdom of God*

A. Many pious Christians are content by this phrase simply to think of wanting to go to heaven, of yearning for Judgment Day. For what purpose? to get out of trouble? to avoid going to hell? Our Lord suggests in this text that Judgment Day has something to do with it (v. 24), but that isn't the whole story.

B. In late 19th-century America the idea became current that the kingdom of God was a sort of realm and community, comfortable and beautiful, where people behaved themselves and were happy; a sort of heaven on earth. But that misuses the word "kingdom of God"; for that word means not so much the people who are ruled over as the rule and kingship of God Himself. The kingdom of God is God ruling. Thus some interpret v. 21, God Himself must be ruling inside of people. And that rule may be not comfortable and pleasant but difficult and painful; it means war between flesh and Spirit (Gal. 5:17); it means conquering the desire for fleshly advantage (Matt. 6:31-33)

C. Dispensationalist religion assumes that our Lord will come to set up a government on earth for a thousand years, prior to Judgment Day, and this will be pleasant and comfortable; more, we should be able to predict just when it will happen. Our text suggests that such a "seeking" is quite the opposite of a true yearning for the kingdom of God; for when Christ comes again, it will be with a universal judgment (vv. 23, 24). For His kingdom doesn't come by the simple exercise of His power at all. That is one of the temptations of the devil over which Jesus triumphed. (Matt. 4:8-10)

D. To seek the kingdom of God means to desire urgently that God may come to set up His rule in our hearts. This is to be a major plea of our every prayer (Matt. 6:9, 10, 33). And yet so many things compete with this desire (cf. Matt. 6:19, 23-25), the desire for physical satisfaction; text v. 20: desire for political advantage. Hence—and this applies to the whole Christian life to the very end—every Christian needs constant help not merely that the Kingdom keep on coming to him but that he keep on seeking its coming. This takes new birth by the Spirit of God (John 3:5), and it takes the support and maintaining of this new birth by the selfsame Spirit.

II. What the power is for seeking the Kingdom

A. The King Himself must be, and give, the power. The "within you" of v. 21 is often interpreted "within your midst" (evidently preferable, for the opponents to whom Jesus spoke were hardly people "in" whom the Kingdom already was), namely, in the form of Jesus Christ Himself. If this is not the intention of v. 21, it is plainly the meaning of Jesus in Matt. 12:27. He Himself was the Lord, the Christ of God, invading the world to put down the rule of devil and death.

B. That Christ will come to make a final end of all opposition to God (v. 24; cf. Matt. 25:31, 41). It is folly to wait to seek Him and His power till that Day; then it is too late (v. 22), for that will be a day of doom for His opponents.

C. But He is the tool and agent of God's kingdom, Himself King of kings and Lord of lords (Rev. 19:9, 11, 13, 16) only because He is first the Lamb of God that taketh away the sin of the world (text v. 25). The suffering and death of Jesus is not an unpleasant interlude in His progress to glory, but it is the source of His power, the means of God's rule over the hearts of men. (Phil. 2:8, 9; cf. 2 Cor. 5:18-21)

D. Hence the constant refreshing of the heart that would seek the Kingdom must be the pondering of that Word of reconciliation (2 Cor. 5:21); the looking not afar or in the worldly orbit for political signs and tokens of God's rule in Christ but the yearning for the return of Christ as Lord, the final coming of the Kingdom, only because He has already come as Lord in the redemption. (V. 25)

Concl.: He becomes poor that we might be made rich. He becomes rejected by earth-born men that we might be seized by Him to be twice-born men. We show forth His death—and resurrection—till He come, that we might remain faithful in our citizenship in His kingdom, till we enter into the glory of it. Hence we pray evermore: "Keep the Kingdom coming!" The whole waiting time this side of Judgment Day is Advent-tide!

St. Louis, Mo.

RICHARD R. CAEMMERER

BRIEF STUDIES

LUTHERANS OF AMERICA TOP 8 MILLION IN MEMBERSHIP

On August 15 the News Bureau of the National Lutheran Council issued the following statistics: Membership of the Lutheran churches in North America passed the eight-million mark in 1958.

A total of 8,090,043 Lutherans in the United States and Canada was reported here in the annual statistical summary issued by the National Lutheran Council. The total marked a gain of 223,723 members or 2.84 per cent during the past year, somewhat less than the average increase of about 3.3 per cent over the past decade.

Comprising the third largest Protestant denominational grouping in America, the Lutheran churches are exceeded in numbers only by the Baptists and the Methodists. The United States has 7,839,894 Lutherans, and Canada has 250,149. The latter are affiliated with parent bodies in the United States.

The Council's summary is based on statistics supplied by 16 Lutheran church bodies, plus the Negro missions conducted by four groups associated in the Lutheran Synodical Conference. Thirteen of the bodies recorded increases in membership, two reported no change, and two suffered a loss. All submitted reports this year.

The eight bodies that participate in the National Lutheran Council—United, Evangelical, American, Augustana, Lutheran Free, United Evangelical, Suomi Synod, and American Evangelical—have 5,362,008 baptized members. The Synodical Conference—consisting of the Missouri Synod, Wisconsin Synod, Slovak Church, and Evangelical Lutheran Synod, with Negro Missions—has 2,703,275 members. Four independent bodies—National Evangelical, Finnish Apostolic, Lutheran Brethren, and Eielson Synod—total 24,760 members.

The gain in baptized membership of 223,723 in 1958, distributed among the 17,714 congregations, represents an average increase of 12.6 new members per local church. In the two previous years (1956 to 1957) the gain was 14, slightly higher than the average for the past decade. Confirmed or adult membership advanced by 128,254 to a grand total of 5,345,084, a gain of 2.5 per cent. This would indicate an average accession of 7.2 adult members per congregation in 1958, about the average of the past 10 years.

For the 14th consecutive year the highest numerical increase was made by The Lutheran Church—Missouri Synod, and among the

major bodies it also showed the greatest gain on a percentage basis. The synod added 86,974 baptized members, or 3.9 per cent, to boost its total membership to 2,315,107. Over the past 14 years it has added 874,736 members, an average of 62,481 annually. The Missouri Synod is the second-largest Lutheran body in America and one of four with more than a million members.

The top-ranking United Lutheran Church in America reported a net increase of 44,181, or 1.8 per cent, for a total of 2,439,792 members. The third-place Evangelical Lutheran Church gained 36,312, or 3.4 per cent, to 1,119,121. The American Lutheran Church added 32,245, or 3.3 per cent, and passed the million mark to 1,005,174 members, the fourth largest Lutheran group.

The greatest gain percentagewise of any body, regardless of size, was recorded by the Church of the Lutheran Brethren of America. However, its increase of 625, or 14.8 per cent, to 4,845 members covers a two-year period. Next highest was the National Evangelical Lutheran Church with a gain of 914, or 9.6 per cent, to 10,414 members.

Other gains were reported as follows:

Augustana Lutheran Church, 14,909, or 2.6 per cent, to 591,107; Joint Synod of Wisconsin, 3,798, or 1.1 per cent, to 346,790; Lutheran Free Church, 2,944, or 3.8 per cent, to 80,248; United Evangelical Lutheran Church, 2,403, or 3.7 per cent, to 67,032; American Evangelical Lutheran Church, 528, or 2.3 per cent, to 23,571; Evangelical (formerly Norwegian) Lutheran Synod, 403, or 3 per cent, to 14,004; and Negro Missions, 14, or 0.2 per cent, to 7,443.

The Eielsen Synod reported 1,500 members and the Finnish Apostolic Church 8,001 members, the same figures as the previous year.

The Finnish Evangelical Lutheran Church of America, or Suomi Synod, showed a decrease of 2,318, or 6.1 per cent, to lower its membership to 35,963, while the Slovak Church dropped 209, or 1 per cent, to 19,931.

In the field of parish education, the churches enrolled a record total of 3,838,399 pupils, 112,465 more than in 1957. Sunday schools gained 14,447 pupils, vacation Bible schools 86,018, released-time schools 1,590, and parochial schools 10,410.

Sunday schools had 2,556,743 pupils in 17,200 schools served by 300,446 teachers; vacation Bible schools had 991,165 pupils in 11,314 schools with 95,955 teachers; released-time schools had 118,569 pupils

in 1,981 schools with 8,355 teachers; and parochial schools had 171,922 pupils in 1,668 schools with 6,007 teachers.

In all but one instance there was a marked increase in the number of pupils, teachers, and schools in these respective areas of education. The exception was in the number of Sunday schools, where a decrease of 102 schools was reported.

Most of the parochial or Christian day schools are conducted by The Lutheran Church — Missouri Synod with 1,267. Others are sponsored by the Wisconsin Synod with 215, the American Lutheran Church with 80, the Evangelical Lutheran Church with 39, the Evangelical Lutheran Synod with 15, the United Lutheran Church with 10, the Slovak Church with 2, and the United Evangelical Lutheran Church and National Evangelical Lutheran Church with 1 each. In addition, 38 schools are operated jointly as part of Negro Missions.

The number of ordained Lutheran pastors rose to 17,969, an increase of 474 over 1957. Of these, 13,295, or 429 more than the previous year, were serving in pastorates during 1958.

The number of congregations totaled 17,714, a net gain of only two, while the number of preaching places decreased by 12 to 400. The addition of only two congregations, and the drop in Sunday schools and preaching places, is attributed largely to the increasing merger of local churches both within and beyond synodical boundaries.

Property valuation showed an increase of \$128,765,408, or 7.8 per cent, to a grand total of \$1,784,932,631.

At the same time, indebtedness increased by \$30,758,189, or 11.2 per cent, to a total of \$306,035,927. In 1945 church debts amounted to \$14,656,131, but the trend has been sharply upward every year since then, reflecting the postwar building boom and mounting costs.

In congregational finances, expenditures by the churches for local expenses increased by \$19,673,638 to a total of \$313,195,378. Contributions to church work at large showed an increase of \$5,949,045 and reached \$76,256,976. Total expenditures amounted to \$389,452,354, a gain of \$25,622,683 over 1957.

A separate compilation of statistics for the Lutheran churches in Canada, included in the foregoing figures, revealed that Canada has 250,149 baptized members, and 158,280 confirmed or adult members. They are served by 1,052 congregations and 81 preaching places. The clerical roll consists of 636 pastors, of whom 518 are serving congregations.

THEOLOGICAL OBSERVER

PROTESTANTISM AND THE BIBLE

Under this heading Dr. E. G. Homrighausen in *Interpretation* (July 1959) discusses with remarkable acumen the various attitudes of Protestantism, in the past and at present, toward the Scriptures as the source and rule of faith and life. Greatly influenced by neo-orthodoxy, the writer deprecates both Fundamentalism and the extreme liberalism as it was developed in Modernism. In repudiation of the latter he writes:

T. W. Manson, writing in C. W. Dugmore's symposium, *The Interpretation of the Bible*, presents a devastating chapter on "The Failure of Liberalism to Interpret the Bible as the Word of God." Liberalism accepted uncritically the assumptions of natural law from science and thus ruled out miracles as impossible. The science of history ruled out any thought of special revelation; so the Bible could not contain anything more than general religious truths. The unity of the Bible was no longer tenable in the light of its record of religious development and the various religions it described. The Gospels and the Epistles were severed; the religion "of" Jesus was different from the religion "about" Jesus. The Old Testament was separated from the New. The accepted truths of natural science must force theology to change even its basic truths. God's revelation is interpreted as a part of man's religious quest. All this was done with the best of intentions, according to Manson, and in the firm conviction that this development was in "the wave of the future." The truth of the matter, as we now see it, is that Christianity was being "gently and gradually transformed into humanism." "We have to avoid, like a plague," continues Manson, "the fault of liberalism, which, by using the distinction between passing and permanent, or kernel and husk, succeeded in watering down the plain meaning until all the characteristic flavour of the Biblical teaching had disappeared." And, he has added, "we must also avoid reading into the plain words of Scripture, by forced or artificial methods, meanings that do not belong to the Word, and, in all probability, could never have crossed the mind of the prophet or apostle with whom we may be dealing."

Toward the close of his article the writer puts to his readers a number of searching questions, which deserve consideration, though there is none that is oriented to the church's traditional doctrine that the Bible is the Word of God.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM RELIGIOUS NEWS SERVICE

Rock Island, Ill.—A suggestion that the Evangelical Covenant Church of America "return to the Lutheran fold" was made in an editorial in the *Lutheran Companion*, weekly of the Augustana Lutheran Church, published here. It was prompted by a statement of Dr. Theodore W. Anderson, retiring Covenant Church president, at its recent convention in Rockford, Ill. He called on the Covenant Church to "seek better contact and possibly an ultimate merger with churches similar to our own in convictions and activities."

Dr. E. E. Ryden, editor of the *Lutheran Companion*, took note of Dr. Anderson's recommendation and commented:

"It has long been our conviction that steps should have been taken many years ago to effect a reconciliation between Augustana and the Covenant Church. The Covenant movement grew out of the Church of Sweden, as did the Augustana Lutheran Church, and a large number of Covenant pastors and people have always been avowed Lutherans. In fact, some Covenant congregations call themselves Lutheran churches.

"The schism which resulted from the unfortunate doctrinal controversy of the last century could probably have been avoided had there been a bit more Christian love and understanding exercised on both sides. Perhaps there was a greater measure of agreement than either side was willing to admit.

"In any event, what would be more natural than a return of the Covenant folks to the Lutheran fold? Where else do they belong? Most certainly they would be welcomed with great joy and thanksgiving."

St. Louis, Mo.—More than 875,000 feet of 35 millimeter film were used to copy some 11 million pages of handwritten manuscript at the Vatican Library for deposit in the Pius XII Memorial Library at Saint Louis University here.

This was disclosed by the Rev. Lowrie J. Daly, S. J., an instructor at the university who directed the great microfilming project. The Jesuit said that 15 technicians of the Vatican photographic laboratory, using American-made cameras and films, recorded 30,400 codexes.

A codex is a bound book of handwritten material containing as few as one or two works or as many as 20 separate treatises in Latin, German, Greek, and modern languages.

The problem of selection was complicated because there is no single complete index to the Vatican Library, Father Daly added.

Microfilmed were writings of such noted figures as St. Augustine, St. Thomas Aquinas, Duns Scotus, Petrarch, Martin Luther, Melancthon, Henry VIII, Palestrina, Hippocrates, Galen, and the Venerable Bede. The project was sponsored by the university and the Knights of Columbus Vatican Microfilm Foundation.

Buffalo, N. Y.—Laymen deserve much credit for the rapid growth of The Lutheran Church—Missouri Synod, Dr. John W. Behnken of St. Louis, Mo., president of the 2,350,000-member denomination, declared here. Addressing the 42d annual meeting of the Synod's Lutheran Laymen's League, he said that they "have carried the message of the church at large to the grass roots and have interested other laymen in home and foreign missions."

"Originally our laymen concentrated on the financial needs of the church," he said. "Now they have branched out in many fields, following the motto 'To aid the Church in word and deed.'"

A. W. Herrmann of New Orleans, La., league president, reported to the 1,000 delegates that membership in the Synod's lay agency now stands at 109,000. In 14 years the league increased by 80,000 members, he said.

Dr. Behnken noted that the Synod's Women's Missionary League also is one of the denomination's strong arms, with some 175,000 members. Although Missouri Synod women do not serve as pastors or elders, he said, they hold many important positions teaching religion.

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

JOHN CALVIN'S TRACTS AND TREATISES. Translated by Henry Beveridge. 3 vols. of 352, 592, and 521 pages respectively. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1958. Cloth. Each \$6.00; \$15.00 for the set of three volumes.

The republication of Calvin's *Tracts and Treatises* may be regarded as an anniversary gift to students of his theology. Four hundred years ago Calvin wrote the final edition of the *Institutes*. Many of Calvin's writings, not readily available elsewhere, are assembled in these three volumes, entitled: *Tracts and Treatises on the Reformation of the Church*, *Tracts and Treatises on the Doctrine and Worship of the Church*, and *Tracts and Treatises in Defense of the Reformed Faith*. To these *Tracts and Treatises* the translator prefixed the short life of Calvin by Theodore Beza, in whose arms Calvin died. The publishers are to be commended for adding these writings of Calvin to the long list of his works which they have already published. As there has been a renaissance of Luther's writings, so there seems to be a resurgence of interest in those of Calvin. Theological giants of the stature of Luther and Calvin may be neglected for a while, but not for long. Their writings still demand the attention of thinking men.

L. W. SPITZ

A SERPENT IN EDEN AND OTHER STORIES FROM THE BOOK.

By Sydney Temple. London: A. R. Mowbray & Co., Ltd., 1957. 87 pages. Cloth. 7s 6d.

This rather novel work endeavors to provide meaning and modern application for some of the major Old Testament narratives. Considered are the Creation, the Deluge, the Tower of Babel, Jacob's wrestling with the angel, Moses' dealings with the Pharaoh and the plagues, Samuel's call, and Jonah.

Many of these stories the author (trained both theologically and archaeologically) views as not entirely historical (in the modern sense of that term). Others he takes as simply parabolic and hence often makes a comparison with New Testament and modern parables that have a similar moral. Since all of them, however, are a witness to the faith of the Old Testament "church," they nevertheless are of enduring importance.

Especially because he writes for the uninitiated, Professor Temple may be susceptible to considerable misunderstanding and often accused of oversimplification. Yet the fact that the author's purposes are so eminently practical will indicate this work's helpfulness for any preacher on these

portions of the Old Testament. The author's ethics do not neglect Christ entirely, but this vital stress is expressed in ways that will, at best, leave Lutherans a bit restive.

HORACE D. HUMMEL

HOW TO LOCATE EDUCATIONAL INFORMATION AND DATA.

By Carter Alexander and Arvid J. Burke. 4th edition, revised. New York: Bureau of Publications, Teachers College, Columbia University, 1958. xvii and 419 pages. Cloth. \$5.95.

The earlier editions of this work have been a standard reference for years—and deservedly so. The authors aid the researcher by describing methods of research and the keys to library literature. The present revision brings the literature references up to date. While the volume is aimed primarily at the professional educator, others will find the general chapters of great benefit. Two areas of information were, it seems, inadequately handled. Does the historian of education never need access to incunabula? The general catalogs might well have been listed. Religious materials in general are not given adequate coverage. The chapter on serials lists the *Catholic Periodical Index*, but neither *Religious and Theological Abstracts* nor the *Index to Religious Periodical Literature*. The *Guide to Catholic Literature* might be included in a future edition. Nevertheless anyone wishing to do serious research in a library, but not knowing how to go at it, should start by reading this book. It is highly recommended.

EDGAR KRENTZ

THEY WROTE ON CLAY: THE BABYLONIAN TABLETS SPEAK

TODAY. By Edward Chiera. Phoenix Book Series. Chicago: The University of Chicago Press, 1957. 235 pages. Paper. \$1.25.

This paperback reprint by the famous orientalist and archaeologist of two decades ago was completed only posthumously by Professor Cameron (original appearance in 1938). It is dated in some respects, but remains nearly a classic effort to popularize archaeology and is a readable account of archaeological adventure. Many aspects of the discoveries are described (and illustrated) in fascinating style. In addition, Chiera expresses his optimism about future discoveries (a viewpoint long since vindicated) and is able to transmit his enthusiasm to the reader. His concerns, however, are not theological, and at times some additional theological guidance may be desirable.

HORACE D. HUMMEL

GOD IN THE ETERNAL PRESENT. By Carl G. Howie. Richmond, Va.: John Knox Press, 1959. 128 pages. \$2.25.

This small, beautifully printed volume is useful for helping to answer the question of the better-than-average thoughtful person, "What is life about?" and the subsidiary question, "What does religion have to do with life?" The author is a Presbyterian parish minister with a Naval chaplaincy and a hard piece of graduate study, Semitics at Johns Hopkins, behind him. His answer to the above questions is that the life that God

really wants man to live has the same dimension in the present and beyond the grave, hence man's real life before God is the "eternal present." Jesus Christ was sent by God to reconcile man to God, help His followers to become royal priests, serve God and witness to faith in word and deed, and make the essence of the future life "draw together" into the life and service of the present. The method of the work is a simple review of Biblical materials, many from the Old Testament, with occasional parallels from history or contemporary life. Floyd Filson writes a brief introduction underscoring the need for Biblical theology made relevant to "men in their everyday life."

RICHARD R. CAEMMERER

THE CLASSIC CHRISTIAN FAITH. By Edgar M. Carlson. Rock Island: Augustana Press, 1959. 171 pages. \$2.75.

This volume offers chapel addresses which have been delivered by the author, able and scholarly president of Gustavus Adolphus College, to chapel congregations of his school. They are "based on Luther's Small Catechism" and will therefore be read with interest by every Lutheran preacher and teacher. Fully 11 addresses concern the Ten Commandments, 19 the Creed, 9 the Lord's Prayer, and 3 the sacraments. Himself a Luther scholar of note, the author does not skim lightly over radical theological concepts but brings them to the surface without ostentation yet pungently. The atonement does not come through in every talk, doubtless on the presupposition that the given audience will hear those units which explicate it. The campus situation emerges in the applications, but not in a sophisticated way or one removing the book from the concern of a nonacademic reader. The doctrine is affirmed and defined and always applied to Christians.

RICHARD R. CAEMMERER

ESSAYS IN ELIZABETHAN HISTORY. By Sir John Neale. New York: Saint Martin's Press, 1958. 255 pages. Cloth. \$3.50.

ENGLAND'S ELIZABETH. By Sir John Neale. A lecture delivered at the Folger Shakespeare Library on Nov. 17, 1958, the fourth centenary of the accession of Queen Elizabeth I. Washington: The Folger Shakespeare Library, 1958. Paper. 20 pages. Price not given.

TUDOR AND STUART HISTORY. A report of the Folger Library Conference on needs and opportunities. Held in celebration of the fourth centenary of the accession of Queen Elizabeth I. Washington: The Folger Shakespeare Library, 1958. Paper. Price not given.

ELIZABETH THE GREAT. By Elizabeth Jenkins. First American edition. New York: Coward-McCann, Inc., 1959. 336 pages. Cloth. \$5.00.

THE PAGEANT OF ELIZABETHAN ENGLAND. By Elizabeth Burton. New York: Charles Scribner's Sons, 1958. Cloth. 275 pages. \$3.95.

On Nov. 17, 1558, Elizabeth, the daughter of Henry VIII and Anne Boleyn, came to the throne of England. She was crowned on Jan. 15, 1559.

On May 8, 1559, she gave assent to the Act of Uniformity and to the Act of Supremacy, by which Protestantism was restored to England. The Elizabethan Settlement has been of importance to both England and America. None of the works listed above, however, gives much prominence to it.

The dozen essays by Neale published by St. Martin's Press have been written by an eminent authority on the Elizabethan era. His centenary lecture at Folger is one of his best. The Folger conference studies point out some of the avenues of research in English history.

Sir John's biography of the great queen is not equaled or surpassed by Miss Jenkins' best seller. The Book-of-the-Month Club chose this title; *Time* gave it a favorable review. As an account of Elizabeth as a person it has much to commend it. Religion played a more prominent part in Elizabeth's life, however, than this biography would lead one to believe.

Miss Burton, too, has not realized the importance of religion in her portrayal of houses and furniture, food and medicines, cosmetics and pastimes of the Elizabethan period. In spite of that omission she has written a delightful social history of the Elizabethan age.

CARL S. MEYER

ABRAHAM: HIS HERITAGE AND OURS. By Dorothy B. Hill. Boston: Beacon Press, 1957. 208 pages. Cloth. \$3.95.

Mrs. Hill here has given us a delightful and imaginative reconstruction of the life and times of Abraham, based on Biblical and archaeological records as well as on the narratives of the book of Jubilees. While beamed primarily at the "average" reader, others will also profit from this disciplined use of scholarly sources (indicated in the attached notes and bibliography). Of Abraham's various residences considerable background is given on lower Mesopotamia, Egypt, and Canaan, only Haran being treated very skimpily. Many interesting illustrations are included.

With the possible exception of her treatment of the Creation and of the Flood, the author is careful not to irritate any religious sensibilities. Her method is usually simply to prescind from theology, so that theological interpretation of the events will have to be derived from other sources. Her attempts to depict Abraham's revelations limp somewhat.

HORACE D. HUMMEL

THE CULTURE OF ANCIENT EGYPT. By John A. Wilson. Chicago: The University of Chicago Press, 1957. 344 pages. Paper. \$1.50.

If introduced by its original (1951) title, *The Burden of Egypt* (Is. 19:1), this work will require neither introduction nor commendation to any knowledgeable student of the ancient Near East. It is neither a recondite work only for Egyptologists nor simply a popular account of Egyptian history and culture. While its broad outline is chronological (largely following the various dynasties successively), its scope is that

of historical investigation in the widest sense of that term, and in its limited way it may be compared with the efforts of Toynbee or Spengler. Wilson makes a penetrating but cautious analysis from a mildly humanistic viewpoint of all the factors, especially sociological and psychological ones, involved in the rise and fall of ancient Egypt. Its fascinating style is reinforced by the some 100 excellent illustrations.

This masterpiece will vastly increase the Biblical student's understanding of the position of Canaan and early Israel in the glacies of predominantly Egyptian influence, and it will also impress upon him how effete Egypt was already in the earliest Biblical periods. Wilson's discursions into the nature of ancient thought (especially with respect to historiography), the rationale behind myth making, etc., will prove helpful for an understanding of the Old Testament world.

HORACE D. HUMMEL

THE WITNESS OF MATTHEW AND MARK TO CHRIST. By Ned B. Stonehouse. Second edition. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958. xvi and 269 pages. Cloth. \$3.00.

In this slightly revised edition of a work dating from 1944 Professor Stonehouse turns to the gospels themselves to study their nature and purpose. While they have a "truly historical character" (p. 152, and often), the gospels are not chronicle or biography (p. 83). Rather they are proclamations of the good news of Jesus Christ. Because they are not biographies we need not be disturbed because Matthew has grouped his material by subject matter (p. 149), that Mark has so few notices of place and time (pp. 30—33), and that neither author is concerned about "stenographic accuracy" in reporting the words of the Lord (p. 163). It also accounts for Matthew's lack of concern for secular history as a framework. (P. 124)

Special topics that engage the author's attention are the ending of Mark, the Messianic consciousness of Jesus, and the resurrection account of St. Matthew. His comments are perceptive and instructive. One wishes that a bit more attention had been paid to the role of the community in the transmission of the Gospel narratives. Stonehouse's contention that gospels are primarily witness to the Lord would have benefited by a comparison of them with the apostolic *κῆρυγμα*, especially in matters of order (cf. R. H. Lightfoot, *The Gospel Message of St. Mark* [Oxford, 1950], p. 6ff.). It is also to be hoped that a more extensive later revision of the work will take account of the above book and J. M. Robinson's *The Problem of History in Mark*. As it stands the volume is a good addition to any exegete's library.

EDGAR KRENTZ

GESAMMELTE STUDIEN ZUM ALTEN TESTAMENT. By Martin Noth. Theologische Bücherei 6. München: Chr. Kaiser Verlag, 1957. 306 pages. Paper. Price not given.

This volume contains reprints of eight important essays by the famed Bonn *Alttestamentler* which are now out of print or generally inaccessible. (A similar and long-awaited collection from the pen of Von Rad will

soon be available in the same series.) The first essay comprises nearly half of the book, and whatever unity can be found in this heterogeneous collection attaches to it.

Essay One deals with "The Laws in the Pentateuch—Their Presuppositions and Meaning." Among other things, Noth here makes the point that the Old Testament is not simply to be equated with Law in a theological sense, but that the classical Law of the Old Testament presupposes the covenant of God's grace. The negative form of so many of the laws indicates that they were not drafted to form a new order but to preserve one already existing. Noth spends considerable time in attempting to trace the development of Israelite jurisprudence in its theological context, as the primitive forms are linked with the fledgling amphictyony and the latter continued in the Jerusalem temple and as still later in post-exilic times covenant and Law become divorced and the dogma of individual retribution comes to the fore.

The second essay is an all-important elucidation of the Hebrew covenant concept and its parallels in the surrounding ancient world on the basis of new finds at Mari (on the upper Euphrates).

"*Die mit des Gesetzes Werken umgehen, die sind unter dem Fluch*" is a literary study of the series of curses and blessings in Deut. 28 and Lev. 26, bringing the author to the conclusion that the curses were temporally antecedent to the blessings but that originally no idea of retribution was implied.

A fourth study traces the role of Jerusalem in the Israelite tradition.

In "God, King, and People in the Old Testament" Noth programmatically expresses his grave misgivings concerning the "Myth and Ritual" school and the related "Divine Kingship" approach of Uppsala. Yet Noth is unwilling to dismiss their arguments entirely and indicates where and to what extent he believes Oriental influence on original Israelite traditions is undeniable.

"*Geschichte und Gotteswort im Alten Testament*" addresses itself again primarily to the importance of the Mari letters. This Noth describes as twofold: (a) Providing a background to Old Testament prophetism and simultaneously highlighting the uniqueness in content of the Israelite prophets' messages; and (b) Exposing some of Israel's historical roots in elements of Mari society. In both respects Israel's historical conditionedness is thus thrown into bolder relief.

In "*Das Geschichtsverständnis der alttestamentlichen Apokalyptik*" Noth points out that the idea of successive world kingdoms evidently arose in Median territory under Persian rule and only later became very popular among Jewish apocalypticists. The two examples from canonical literature, Daniel 2 and 7, are compared. The latter, he believes, evidently has a specific historical attachment (to the Maccabean struggles), which the former does not. In general, Noth demonstrates, the purpose of the apocalyptic literature was not to provide a timetable for the end but to

illustrate the struggle between God's kingdom and worldly kingdoms, the outcome of which could not be doubted.

The final essay in this collection has already been considered in a review in this journal of the Mowinkel *Festschrift* (1955), where it first appeared. Here Noth, contrary to most contemporary exegesis, refers the "Holy of Holies" of Dan. 7 to a heavenly essence, not to a personification of the Israelite people.

HORACE D. HUMMEL

A HISTORY OF THE CHRISTIAN CHURCH. By Williston Walker. Revised edition. Revised by Cyril C. Richardson, Wilhelm Pauck, and Robert T. Handy. New York: Charles Scribner's Sons, 1959. xiv and 585 pages. Cloth. \$5.50.

TWENTY CENTURIES OF CHRISTIANITY. A Concise History. By Paul Hutchinson and Winfred E. Garrison. New York: Harcourt, Brace and Co., 1959. xiv and 306 pages. Cloth. \$6.00.

A SUMMARY OF CHRISTIAN HISTORY. By Robert A. Baker. Nashville, Tenn.: Broadman Press, 1959. viii and 391 pages. Cloth. \$6.00.

For readability and interest the concise history of Christianity by Hutchinson and Garrison surpasses both the history by Walker and that by Baker. Walker's, however, has long been a standard account; the revisions enhance the original edition. Baker's summary is not a serious rival of the other two. Baker writes from a conservative view, admitting to "an undeniable evangelical bias." However, errors of fact, poor organization, some needless repetition mar the book. Its greatest strength is in its treatment of minority groups, such as the Anabaptists.

Hutchinson and Garrison, too, can make misstatements, e. g., the Elizabethan Settlement belongs to the year 1559, not 1560. They write from a more advanced position than does Baker. Their synthesis, especially after they are over the hurdle of the early centuries, is outstanding. Walker is wedded to a rationalistic point of view. His presentations are factually correct — except for his acceptance of late 19th-century findings about the Scriptures and related materials. His distinction between Pauline and non-Pauline Christianity, e. g., betrays the character of his position. His presentation of the Reformation era is strong. There will be widespread adoptions of the work as a textbook. The appearance of these works is an evidence of an increasing interest in church history.

CARL S. MEYER

THE LATER MEDIEVAL DOCTRINE OF THE EUCHARISTIC SACRIFICE. By B. S. Kidd. Published for the Church Historical Society. London: SPCK, 1958. 104 pages. Paper. 9s 6d.

Kidd starts with Article XXXI of the Thirty-nine Articles, "Of the one oblation of Christ finished upon the Cross." Then in detail he investigates the medieval doctrine of the Eucharistic sacrifice, especially as taught by Thomas Aquinas. In his exposition of the later medieval doctrine he

traces especially the growth of the theory that sacrifice involves destruction. Kidd's scholarly and technical study, first published in 1898, is authoritative. An understanding of the doctrine of the Eucharist as taught by some of the 16th-century Anglican and Roman theologians will result from a close perusal of this work. Cranmer, the compiler of the *Book of Common Prayer*, it should be emphasized, spoke of the Eucharistic sacrifice only as a sacrifice of laud, praise, and thanksgiving. CARL S. MEYER

FROM BOSSUET TO NEWMAN. By Owen Chadwick. Cambridge: University Press, 1957. 254 pages. Cloth. \$5.00.

This book traces the idea of doctrinal development from Bossuet in the 17th century to Newman in the 19th. Bossuet taught that doctrine is static and unchanging. Whatever is new is *eo ipso* heresy. Protestantism did not question this at the time, but insisted that it was Rome which had made innovations and had departed from the doctrine of the apostles and prophets. Rome replied with the question: Where was the church before Luther? That the doctrine of the church does not change implies a steady continuity of teaching through the church's history. So there was a stalemate, with the happy result that both sides studied patristics more seriously in order to bolster their position. Notable is the fact that to Bossuet truth was truth and heresy was heresy even before the church made any authoritarian statement. Arius was a heretic before the council of Nicaea.

With Suarez, a 17th-century Jesuit, came the first change from the celebrated canon of Vincent of Lérins, *quod ubique, quod semper, quod ab omnibus* — which was a change subtle in appearance but of great actual significance. A definition of doctrine by the church, even though not a logical deduction of something implicit in revelation, is nevertheless equivalent to revelation. Even a revelation to an individual, if approved by the church, was binding upon the faithful. Yet both Suarez and John de Lugo, his successor, maintained that the church never knows any more than the apostles. Needless to say, this development detracted from the authority of the fathers and also of Scripture.

Later the Jesuit Isaac Berruyer taught that one must not base one's faith on historic facts, i. e., texts of Scripture or other historical evidence, but upon what the church teaches here and now. This view was in opposition to the growing historical interest which was discovering that the Roman Church's doctrine had in fact changed. Christian doctrine was thus removed from historical investigation.

Then came latitudinarianism with its theory of progress in the doctrinal understanding of immutable revelation. Even if Newman was unaffected by this, still through his patristic study he learned that there was no consensus of the church, not even during the first five centuries. And this shook his faith in the Tractarian movement of the Anglican Church. Of course this discovery could be used with equal force against Gallicanism and Rome, but Rome had other claims for authority, claims to which

Newman eventually yielded. Newman's discovery led him also to the conclusion that Rome had apparently added to the teaching of the ancient church, whereas Protestantism had taken away from it. But if this became a problem, it was surmounted by his adopting the position of Suarez that definitions of the church are equivalent to revelation. Newman's contentions regarding doctrinal development are due to his historic perspective. That his position was never received favorably by the Roman Church even after his defection to Rome was due primarily to the fact that Perrone and other leading Roman theologians were dogmaticians who lacked the necessary historic perspective to appreciate Newman's insights.

These are the movements Owen Chadwick traces in this splendid book, movements with which we do well to acquaint ourselves in order that we might learn to appreciate the difficulties of our position as a confessional church in a climate of increasing relativism, particularly in matters of doctrine. This book has that peculiar Anglo-Saxon quality of being not only well documented but concise and readable as well. We therefore recommend it for both instruction and pleasure.

ROBERT PREUS

THE ANABAPTIST VIEW OF THE CHURCH: A STUDY IN THE ORIGINS OF SECTARIAN PROTESTANTISM. By Franklin Hamlin Littell. Second edition, revised and enlarged. Boston: Starr King Press, 1958. xviii and 227 pages. Cloth. xviii and 229 pages. Cloth. \$6.00.

Littell defines the term *Anabaptist* by saying: "For working purposes, the Anabaptists proper were those in the radical Reformation who gathered and disciplined a 'true church' (*rechte Kirche*) upon the apostolic pattern as they understood it" (p. xvii). The Anabaptists and historians alike have had difficulty in defining the term. The voluntary character of the church, "restitution" of the church to its primitive pattern, and the emphasis on the Great Commission were shared by virtually all of the Anabaptists. The individual and the community of believers must witness and faith must precede Baptism, they held.

A reappraisal of the Anabaptists is needed, says Littell. They must be judged on the basis of primary sources, many of them only recently published, and not on the basis of the writings of their opponents. Littell has made abundant use of the sources, as his 52 pages of notes testify.

The first edition of this work was published in 1952 as the prize essay of the Frank S. Brewer Fund of the American Society of Church History. The revision has added greatly to a notable contribution to the history of the Reformation era.

CARL S. MEYER

THE STORY OF THE ALEPH BETH. By David Diring. New York: Philosophical Library, 1958. 195 pages, with 27 plates. Cloth. \$4.75.

Writing at the invitation of the World Jewish Congress—British Section, the Lecturer in Semitic Epigraphy at Cambridge has given us "a general introduction to the history of the Hebrew alphabet." The author of

a highly regarded book on *The Alphabet*, the alphabet in all its worldwide, historical forms (4th impression, 1953), Dr. Diringier has here narrowed his topic down to the alphabet of his own Hebrew people or rather to the two main alphabets historically used in writing the Hebrew language: the "Early Hebrew" (or Canaanite), employed chiefly before the Babylonian exile but still surviving in the Samaritan script, and the "Square Hebrew," used to the present day but originally derived from the script in which Aramaic was written. The origin of alphabetic writing, and especially of these two scripts, is here illuminated in detail sufficient to satisfy the nonspecialist without mystifying him by much technicality.

The chief barrier in the way of a wider readership for this book will be the price demanded by the American publisher. Dr. Diringier's tribute (in his Preface) to the World Jewish Congress for making it possible to publish the book "at such a popular price" is understandable to the reader only when he learns that the London house of Lincolns-Prager is offering the same book at less than one quarter its cost to Americans.

ARLIS J. EHLEN

ELIA. By Georg Fohrer. (Abhandlungen zur Theologie des Alten und Neuen Testaments, No. 31; herausgegeben von W. Eichrodt und O. Cullmann.) Zürich: Zwingli Verlag, 1957. 96 pages. Paper. Price not given.

This study is in many ways a summary of a good century of historico-critical investigation of the Elijah traditions, but also with many independent opinions contributed by the author. Ch. I retraces and reviews briefly the three blocks of Elijah narratives (1 Kings 17—19; 1 Kings 21; and 2 Kings 1:1-17). In Ch. II Fohrer attempts to trace the development of the various narratives and the motifs followed (special attention being given to that which depicts Elijah as a second and new Moses). Ch. III separates the historical and "legendary" elements in the stories (among the latter the idolatry and persecution motifs). The author believes that "the Old Testament tradition is generally less interested in the historicity of the events reported than in their inner truth" (p. 57). Most important probably is the fourth and final chapter considering Elijah's theology and importance. Here Fohrer first points out, as he sees them, traditional elements of the Yahwistic faith which the prophet championed, then notes new elements in his message (especially the emphasis on revelation through the Word, thus leading up to the great prophets a century later), and finally sketches the Elijah traditions of subsequent generations. This study merits careful study and reflection.

HORACE D. HUMMEL

THE OLD TESTAMENT PROPHETS. By E. W. Heaton. Baltimore: Penguin Books, Inc., 1958. 187 pages. Paper. 85 cents.

The appearance of this revised edition of *His Servants the Prophets* (first published in 1949) by Heaton will be highly commended, not only for its low cost and sparkling style but also for its contents. In five chapters

Heaton offers a brief, popular introduction to the Old Testament, especially the prophets, then considers the "vocation" not only of the prophets but also of the people to whom the prophets spoke, and finally considers the prophet's message in more detail, with special attention to its climax in the New Testament and its abiding relevance for today. Ch. IV, entitled "Religion and Righteousness," is particularly worthwhile. One novel and interesting feature is the inclusion of an appendix which attempts to outline the unfolding prophetic understanding of Israel's history alongside the contemporaneous political record itself.

The book is apparently written especially for laymen (for whom are added some fine notes in explanation and defense of modern Biblical scholarship). It will also prove highly profitable to the pastor, no matter what his degree of acquaintance with the contents of the Old Testament. The aim of the book will help to explain the author's occasional superficialities and lapses; at times he is perhaps too independent and fails to mention other important viewpoints.

HORACE D. HUMMEL

SAMARIA: THE CAPITAL OF THE KINGDOM OF ISRAEL. By André Parrot. Translated by S. H. Hooke. *Studies in Biblical Archaeology*, No. 7. New York: Philosophical Library, 1958. 144 pages, with 12 plates and 33 figures. Cloth. \$2.75.

BABYLON AND THE OLD TESTAMENT. By André Parrot. Translated by Beatrice E. Hooke. *Studies in Biblical Archaeology*, No. 8. New York: Philosophical Library, 1958. 166 pages, with 13 plates and 54 figures. Cloth. \$2.75.

Samaria, founded by Ahab's father (1 Kings 16:24), quickly became the center of Israel's ventures toward splendor—and of Israel's sins. The mound in which this city lies buried has a great deal to tell us about the life that Elijah and Elisha knew and about the luxury and corruption that Amos and Hosea denounced.

At Babylon, too, there are rich findings just under the surface—rich in relevance for understanding the epochal contacts of Judah with that city before and during the exile.

Our guide through the excavators' trenches at both these sites, through the mountains of technical publications, to the final goal of illuminating numerous Scripture passages, is the renowned archeologist André Parrot, excavator of Mari on the middle Euphrates and curator in chief of the French National Museums. (Cf. *CTM*, XXIX [July 1958], 550 for a review of his *The Temple of Jerusalem*, in the same series.) Every Bible interpreter, i. e., every pastor, should have read several such books as these. From them he will learn what archeology can do toward reanimating Biblical texts for us—and what it must not be expected to do.

ARLIS J. EHLEN

THE EMERGENCE OF CHRISTIAN CULTURE IN THE WEST: THE CLASSICAL HERITAGE OF THE MIDDLE AGES. By Henry Osborn Taylor. Foreword and Bibliography by Kenneth M. Setton. Harper Torchbooks. New York: Harper and Bros., 1958. xx and 379 pages. Paper. \$1.75.

The transition from the classical to the medieval is Taylor's theme in this reprint of a work first published in 1901. Setton has supplied a brilliant introduction and an excellent bibliography. Taylor's style aptly clothes the classical thoughts, ethics, and art, as he describes them, that became a part of the Middle Ages before the Renaissance. Hellenism, too, is a part of the heritage of the church today. Taylor's work is stimulating reading in these areas.

CARL S. MEYER

THE PROTESTANT ETHIC AND THE SPIRIT OF CAPITALISM. By Max Weber. Translated by Talcott Parsons. With a foreword by R. H. Tawney. Student's edition. New York: Charles Scribner's Sons, 1958. xvii and 292 pages. Paper. \$1.85.

Were this volume an original work and not a new edition of a translation, it would demand a lengthy review. Originally written in 1904—05 and translated in 1930, it has become one of the most controverted pieces of historical interpretation of the century. Scholars have written against it, yet it is cited repeatedly. To know this work at first hand is one of the marks of an educated man.

CARL S. MEYER

GUIDE FOR RESEARCH STUDENTS WORKING ON HISTORICAL SUBJECTS. By G. Kitson Clark. Cambridge: University Press, 1958. 56 pages. Paper. \$1.25.

This guide was written specifically for research students in history at Cambridge University; it can be highly profitable for any other research students. It is one of the best which this reviewer has seen.

CARL S. MEYER

FOUNDERS OF THE MIDDLE AGES. By Edward Kennard Rand. New York: Dover Publications, Inc., 1957. xi and 365 pages. Paper. \$1.85.

Harvard University Press, in 1928, published the Lowell Institute lectures delivered by E. K. Rand. Their republication by Dover attests to their value. They tell of the fourth, fifth, and sixth centuries, which were confronted with the conflict between the church and pagan culture. St. Jerome exemplifies this conflict; St. Ambrose and Boethius knew it. Marcus Aurelius Cassiodorus contributed to the development of the educational practices of the Middle Ages perhaps to an even greater degree than Rand shows. St. Augustine's influence will not be questioned. Rand's essays are scholarship at its best with a readability that will captivate the nonspecialist.

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CARL S. MEYER

THE JESUITS: A SELF-PORTRAIT. By Peter Lippert. Translated by John Murray. New York: Herder and Herder, Inc., 1958. 131 pages. \$2.25.

A member of the Society of Jesus writes about his order with sympathy and penetrating interpretations, giving insights that are helpful for an understanding of that order. It is doubtful, however, whether a Lutheran can truly appreciate a sympathetic treatment of this order. The late Peter Lippert has written a treatment that will, for all that, help a Lutheran to look at that order with greater understanding. CARL S. MEYER

CREIGHTON ON LUTHER: AN INAUGURAL LECTURE BY OWEN CHADWICK. Cambridge: University Press, 1959. 38 pages. Paper. \$.75.

Creighton's methodology as a historian is evaluated with particular reference to his judgment of Luther. Creighton was one of the foremost historians of the 19th century in England. Although he recognized Luther's greatness, his account of Luther is "the one resounding failure" of his *History of the Papacy*. CARL S. MEYER

GREAT TEXTS OF THE BIBLE, Vol. X. By James Hastings. Grand Rapids: Wm. B. Eerdmans, 1959. 481 pages. Cloth. \$4.00.

This is Vol. X of *The Great Texts of the Bible* series edited by James Hastings near the beginning of the century. The contents may be described as Third Gospel hermeneutical rhapsodies and form an excellent homiletical supplement, but caution should be exercised in using these materials to overcome exegetical dietary deficiencies.

FREDERICK W. DANKER

THE DEFENCE OF THE GOSPEL IN THE NEW TESTAMENT. By F. F. Bruce. Grand Rapids: Wm. B. Eerdmans, 1959. 105 pages. Cloth. \$1.50.

F. F. Bruce, professor of Biblical history and literature in the University of Sheffield, England, describes early Christian apologetics as documented in the New Testament and suggests modern applications. He has given pastors and laymen a nontechnical treatment which is as fine a summary of what Christianity had to combat as one is likely to find.

FREDERICK W. DANKER

CHRISTIAN DISCIPLINE. Parent Guidance Series, No. 8. By Erwin J. Kolb. St. Louis: Concordia Publishing House, 1959. 48 pages. Paper. \$.60.

There is probably no question which parents ask more than How shall we discipline our children? Erwin J. Kolb, pastor of Zion Lutheran Church, Bethalto, Ill., member of the National Lutheran Parent-Teacher League Council and former assistant editor of the *Christian Parent*, writes

eight chapters for reading and discussion in language any parent can understand and illustrates his points with life situation stories.

The why and how of Christian discipline is presented under eight self-directed questions from the positive side, the total approach being an affirmation of the day-by-day nurture, guidance, and direction which is faithful to the Christian concept of growth and development. Individual parents, teachers of children, and parents' groups will appreciate this booklet very much. *Christian Discipline* is the latest in a growing list (seven previous publications) of valuable and significant booklets for parents produced under the joint sponsorship of the National Lutheran Parent-Teacher League and the Family Life Committee of The Lutheran Church — Missouri Synod.

HARRY G. COINER

RUECKLAEUFIGES HEBRAEISCHES WOERTERBUCH. By Karl Georg Kuhn. Göttingen: Vandenhoeck & Ruprecht, 1958. 144 pages. Cloth. DM 32.

Anyone who attempts critical study of the Qumran materials and works published on the Scrolls must have this book. It is designed to facilitate the task of filling in the gaps in Qumran text fragments by printing all Biblical Hebrew words, including those from a few noncanonical writings and inscriptions, in reverse order. The lexicon consists of two parts, a lexicon of words and a lexicon of proper names.

FREDERICK W. DANKER

THE GOSPEL ACCORDING TO SAINT MARK: AN INTRODUCTION AND COMMENTARY. By C. E. B. Cranfield. Cambridge Greek Testament Commentary. Cambridge: University Press, 1959. xvi and 476 pages. Cloth. Price not given.

Cranfield's commentary faces almost every problem Mark's text raises and gives positive, reverent, and scholarly solutions. The author's acquaintance with the literature on Mark is comprehensive and put to good use. In a short preface the usual introductory material is to be found. Mark, the earliest Gospel, was written by Peter's companion, probably in Rome, somewhere between A.D. 65 and 67. Historically reliable, it was written "to supply the catechetical and liturgical needs of the church in Rome, to support its faith in face of the threat of martyrdom and to provide material for missionary preachers" (p. 15).

In form the commentary discusses the larger units of the Gospel and then the individual pericopes. Each section has a preface on the sources, reliability, and theology of the passage, and this is followed by detailed, but compressed notes on individual verses or words. No excess verbiage weighs down the thought.

In general Cranfield gives Mark the credit of being a man of sense who knew what he was about when he wrote a Gospel. Cranfield's criticism is essentially positive, designed to uncover the meaning of the text rather

than to rewrite the text according to the critic's view of what it ought to be. For example, in discussing the difficulties in harmonizing the resurrection accounts Cranfield comments "there is no need to be either unduly cavalier with such explanations or unduly pedantic in discovering discrepancies" (p. 463). Much of the commentary is a running dialog with Bultmann (with whom Cranfield is in basic disagreement) and Vincent Taylor, the most recent English commentator. Cranfield's positive approach is also evident in his attitude to miracles and angels. Distinguishing four types of miracles (exorcisms, healing miracles, raising of the dead, and nature miracles), he discusses them as Messianic signs that are "chinks in the curtain of the Son of God's hiddenness" (p. 83), and he concludes that it is reasonable to believe that miracles of all four classes occurred. Similarly he protests against the "widespread tendency to dismiss the angels as mere pious fancy" (p. 465).

The key to an understanding of the Gospel lies in the Messianic secret. Cranfield does not believe (as W. Wrede did) that the church is reading back into the history of Jesus something that was not there, but that it is Jesus' intentional veiling of the Messiahship to men. Cranfield uses this concept to illuminate the very difficult passage in Mark 4:10ff. on the purpose of the parables, the various injunctions to silence on Jesus' lips, the nature of the entry into Jerusalem, etc. In so doing he brings a great deal of mature thought to bear upon the theology of the Gospel. Unfortunately he nowhere gathers this together into a co-ordinated whole. While he does list topical references to some of the most important discussions in the introduction, he does not include all of them (e.g., the excellent notes on "apostle" found at 6:30 and "repentance" found at 1:4). It is to be hoped that this will be corrected in a later edition, either by a new chapter in the introduction or a more complete topical index.

Textual matters receive due note throughout the book. The eight pages devoted to an exposition of the principles of textual criticism in the introduction, however, seem too elementary to deserve inclusion for users of this work. (Are they a remnant of the old CGT format?)

Henceforth Cranfield has my vote for the first English commentary on Mark to go into the parson's library.

EDGAR KRENTZ

INTRODUCTION TO THE TALMUD AND MIDRASH. By Hermann L. Strack. New York: Meridian Books, Inc.; Philadelphia: The Jewish Publication Society of America, 1959. xvii and 372 pages. Paper. \$1.45.

That the Jewish literature of the first centuries after Christ has much light to cast on life and thought in Christ's time and especially on the (Pharisaic) Judaism known by Christ and the apostles was amply and classically demonstrated in the Strack's *Kommentar zum Neuen Testament aus Talmud und Midrasch* (with Paul Billerbeck). The present work gives a systematic introduction to those writings, sketching the history of

their composition and collection and providing an overview of their contents, plus very full bibliographical material. The continuing usefulness of this book, which went through five German editions before being translated in 1931, makes its reissue in an inexpensive edition most welcome.

ARLIS J. EHLEN

CROWN OF GLORY: THE LIFE OF POPE PIUS XII. By Alden Hatch and Seamus Walshe. Memorial edition; revised and enlarged. New York: Hawthorn Books, Inc., 1958. 272 pages. Cloth. \$4.95.

WITNESS OF THE LIGHT: THE LIFE OF POPE PIUS XII. By Katherine Burton. New York: Longmans, Green & Co., Inc., 1958. vii and 248 pages. Cloth. \$4.00.

POPE PIUS XII. By T. J. Kiernan. Dublin: Clonmore & Reynolds, Ltd., 1958. 80 pages. Cloth. 8/6.

PIUS XII AND THE AMERICAN PEOPLE. By Vincent A. Yzermans. Baltimore: Helicon Press, 1958. 159 pages. Cloth. \$4.75.

POPE PIUS XII AND CATHOLIC EDUCATION. Edited by Vincent A. Yzermans. St. Meinrad, Ind.: Grail Publications, 1957. xv and 180 pages. Paper. \$1.60.

Pius XII will rank as one of the major personalities of our era; he will probably rank as one of the major popes of the Roman Church, at least of modern times. The biography by Hatch and Walshe is the most complete of the three listed above, although Burton's is more readable. Kiernan's was written for the Irish market.

The two source collections edited by Yzermans are valuable. The one treats seven major topics from peace to military forces. Here the pope speaks on a large variety of topics directly to the people of our country—not merely to its Roman Catholic citizens. Of more specialized interest, but equally valuable, is the collection of 21 pronouncements of Pius XII on education. Here are the final pronouncements for Roman Catholics on one of the most important questions which confront the Roman Church.

CARL S. MEYER

DIE AUFERSTEHUNG JESU CHRISTI. By Gerhard Koch. Tübingen: J. C. B. Mohr (Paul Siebeck), 1959. 338 pages. Paper. DM 29.40.

This is No. 27 of *Beiträge zur historischen Theologie*, edited by Gerhard Ebeling. Koch is thoroughly familiar with present-day German theological thought and its mode of expression. He converses in the language of Barth, Althaus, Bultmann, and other modern writers against the background of F. Schleiermacher, L. Feuerbach, M. Kähler, D. Fr. Strauss, and others of the past century.

For Koch the form of the Biblical text has been correctly defined by the historicocritical method once and for all times. He does not regard the books of the Bible as reliable accounts of historical events but rather as

composite records of developing religious thought on the part of pious men devoted to the man Jesus Christ. The reader must keep this in mind as he reads the chapter on the empty grave. The author's concept of the person of Jesus and of His work necessarily deviates radically from that of theologians who accept the pronouncements of Scripture as an inerrant witness to the great salvatory acts of God through His only Son, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, died and rose again—delivered for our offenses and raised again for our justification! The doctrine of justification by faith falls by the way, for Jesus, according to the author, is not true God and true man in one person. The doctrine of the two natures, he holds, cannot be maintained.

Koch demonstrates how closely the fact of an inerrant and infallible witness of God in His Word to His divine works is related to its correct and purposeful proclamation for the temporal and eternal welfare of God's people.

L. W. SPITZ

FRANCE: A MODERN HISTORY. By Albert Guerard. The University of Michigan History of the Modern World, edited by Allan Nevins and Howard M. Ehrmann. Ann Arbor: The University of Michigan Press, 1959. xxiv and 563 and xxvii pages. Cloth. \$8.75.

ITALY: A MODERN HISTORY. By Denis Mack Smith. The University of Michigan History of the Modern World, edited by Allan Nevins and Howard M. Ehrmann. Ann Arbor: The University of Michigan Press, 1959. xii and 508 and xxviii pages. Cloth. \$7.50.

The turbulence of modern times must be judged in the perspective of history. Man's follies and sins breed ills and woes; God's mercy spares peoples and nations. Not that either Guerard or Smith speak with this vocabulary. Yet both make clear the sources in human history for the present-day problems of the nations with which they deal. In a brilliantly written book Guerard traces the growth of France through monarchy and nationalism and finds it embracing civilization in an international orbit. His insights and interpretations, couched in sparkling statements, will make his volume the outstanding one-volume history of France in the English language. This does not minimize the work that Smith has done. His work, particularly his discussion of Mussolini and his regime, will stand up as a solid, exciting treatment. The pastor and theologian who wishes to consolidate his understanding of modern history will find the University of Michigan series one that he ought not pass by.

CARL S. MEYER

THE OTHER SIDE OF ROME. By John B. Wilder. Grand Rapids, Mich.: Zondervan Publishing House, 1959. 162 pages. Cloth. \$2.50.

In an attempt to write down to the "general reader," Wilder generally oversimplifies his treatment. In this respect the first chapter, "Tradition," suffers greatly, as does the next on "The Mass." Had the author relied

more on a historical treatment, he would have laid himself less open to the charge of shallowness. Granted that there is a need for a book that refrains from technical terminology and intricate argumentation, a more solid presentation would be of greater value for the general reader.

CARL S. MEYER

THE CHRISTIAN SHEPHERD: SOME ASPECTS OF PASTORAL CARE. By Seward Hiltner. New York and Nashville: Abingdon Press, 1959. 190 pages. Cloth. \$3.00.

The basic points of view represented in this book will be familiar to readers of Hiltner's earlier books, *Pastoral Counseling*, *The Counselor in Counseling*, and *Preface to Pastoral Theology*. The particular value of this book lies in the exploration of specific areas and dimensions of Christian shepherding, or as the subtitle states, some aspects of pastoral care.

This is a very pertinent and relevant book for the average pastor, who will very likely find something here he can use in his next pastoral interview. The chapters could be reviewed and discussed with much profit at pastoral conferences.

The first two chapters—"The Gospel and Shepherding" and "Basic Principles of Shepherding"—define Hiltner's point of view. Several of the following chapters take up aspects of shepherding which have not been treated by present-day writers, such as class structure and its bearing on shepherding, considerations involved in the pastoral care of organization men and rebels (cleric and lay), and the possibilities of shepherding through fellowship.

Other chapters present an original treatment of such areas as shepherding grief and loss, shepherding of the family, and the seven ages of shepherding.

Hiltner's treatment of two basic principles of shepherding—first, concern and acceptance; and second, clarification and judgment—are worthy of serious study and elaboration by Christian pastors who want seriously to fulfill their shepherd function.

HARRY G. COINER

THE PAPACY. By Wladimir D'Ormesson. Translated from the French by Michael Derrick. New York: Hawthorn Books, 1959. 142 pages. Cloth. \$2.95.

The Papacy is Vol. 81 of the *Twentieth Century Encyclopedia of Catholicism* under Section VIII, "The Organization of the Church." It is also the 12th volume in order of publication. The author accepts the Petrine primacy and apostolic succession of the Roman episcopacy. Nevertheless, his portrayal of factual materials is accurate; only his interpretations of some of the facts can be quarreled with. Here is an example of a scholar giving a succinct account of an institution with a preconceived interpretation of the facts.

CARL S. MEYER

RELIGION AND AMERICAN DEMOCRACY. By Roy F. Nichols. Baton Rouge: Louisiana State University Press, 1959. x and 108 pages. Cloth. \$2.50.

During the early part of the 19th century, culminating in the 1830s, the revivalistic fervor resulted in the Arminian Revolution, according to Nichols. It made for the voluntary system in the relationship between state and church. The fellowship of suffering on the frontier, the moral education of the children in the schools of the land, the crusades against the National Bank, Demon Rum, and slavery, with the religious intensity of the Civil War, have given, he says, a moral imperative to American culture. America needs faith. "Man's belief in his capacity for self-government under divine guidance may well be the salvation of the American Way" (p. 101), he concludes. The prevalence of Americanism as a religion is documented by this volume.

CARL S. MEYER

THE ACTS OF THE APOSTLES: AN HISTORICAL COMMENTARY. By E. M. Blaiklock. Tyndale New Testament Commentaries. Grand Rapids: Wm. B. Eerdmans Pub. Co., 1959. 197 pages. Cloth. \$3.00.

Blaiklock does a workmanlike job of setting the Book of Acts into its historical context. A classicist, his knowledge of the Greco-Roman world is put to good use. A short introduction gives the usual information. Luke, the author, a native of Philippi and the Macedonian of the Troas Vision, published Acts about A.D. 62, intending to write a sequel, but never doing so (for what reason is not known). Blaiklock is concerned to show the historical reliability of the book. Luke, in his opinion, used eyewitnesses as his sources. Peter and Paul likely had their speeches in manuscript and made them available to Luke. The volume will be of service especially to the popular, Greekless audience.

This is the third commentary on Acts to bear the Eerdmans imprint in a decade, both earlier volumes being by F. F. Bruce. In comparison to the two earlier volumes Blaiklock comes off a poor third. Most historical material is taken from Sir W. Ramsay. When Blaiklock does summarize ancient history, he seems to be far too verbose for a commentary of less than 200 pages, e.g., 25 pages of the introduction are devoted to historical background, and each new city in Paul's life rates another page or two. This has led to an underplaying of the theological significance of Acts, the area where contemporary discussion centers. There is no reference to C. H. Dodd's work on the early Christian kerygma, and the Old Testament quotations in the Acts sermons are not referred to. Eschatology is not mentioned. In short, Blaiklock adds nothing new, though he does provide a handy summary. The book is not indexed and has no maps. Though useful for the Sunday school teacher, the pastor will find this volume of little use. Buy one of Bruce's works.

EDGAR KRENTZ

THE CATHOLIC CHURCH IN ACTION. By Michael Williams. With the collaboration of Julia Kernan. Completely revised by Zsolt Aradi. New York: P. J. Kenedy & Sons, 1958. xvii and 350 pages. Cloth. \$5.75.

The two parts of this work are designated: I. Rome—the Center; II. The Church throughout the world. In the first part Rome, the Vatican, the papacy, the modern popes, the cardinals, the Roman congregations, the Roman tribunals, the Roman offices, the papal commissions, and the church's diplomacy are described in detail and with accuracy. The second part tells about the hierarchy, the parish and the parish priest, the missions of the Roman Church, the Eastern churches and the Roman churches in Communist countries, the religious orders, Roman Catholic education, the liturgy, and Catholic Action. The listing of these topics should give a picture of the rich and varied insights into the Roman Catholic Church which this work offers. To understand the structure and the workings of that church the reader will want to study this volume carefully.

CARL S. MEYER

GOD, SEX AND YOUTH. By William E. Hulme. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1959. 179 pages. Cloth. \$2.95.

Many pastors, seminary students, leaders of young people, and young people themselves have appreciated one or the other of Hulme's previous books: *Face Your Life with Confidence*; *How to Start Counseling*; *Counseling and Theology*. Hulme, professor of pastoral theology and pastoral counseling at Wartburg Theological Seminary, Dubuque, Iowa, is a capable, helpful writer. Our suggestion is that pastors and seminary students read *God, Sex and Youth* for the sake of the contents and for the sake of observing the counseling techniques which are clearly demonstrated in the actual situations presented.

Some chapters may be employed as material for topic discussion for young people; others may be used for parent groups. The pastor-counselor will also find much helpful material here for his own counseling program. The book will be a valuable addition to the church library.

The author has the gift of writing simply about profound things. He is frank about sex, but he is also frank (and knowing) about people, their sin and weakness. He is strong in affirming and relating the Gospel as the way to victory and wholeness of life.

HARRY G. COINER

SERMONS PREACHED IN A UNIVERSITY CHURCH. By George A. Buttrick. New York: Abingdon Press, 1959. 222 pages. Cloth. \$3.75.

Intellectually creative, thorough in their scope, broad in their literary illustrations, polished in their construction, the 26 sermons in this volume make one mutter, "A beautiful job!" Effective sermons must be addressed to a given audience. These sermons were preached to university students

at Harvard. But even more important, one senses they are not addressed to the "faithful" in the medieval sense of the term. Rather they speak to those who in our day are slightly apologetic about their childhood faith or those who are looking for a reassuring voice in the midst of the crisis. These sermons stand as a bridge between the modern seeking mind and the reality of God. This fact constitutes their brilliance and strength, but also their weakness. They speak the modern language with understanding of the world and yet with sympathy. After closing the book, however, and measuring it against the redemptive proclamation of the New Testament, one feels he has more shadow than substance. God emerges strongly, but in only two of the sermons does Buttrick use his imaginative resources to challenge his hearer with a radical Gospel which centers totally in the Christ. Interestingly, one of these is a Holy Week sermon written after Buttrick read Albert Camus' novel, *The Fall*.

DAVID S. SCHULLER

CREATIVE GIVING. By Hiley H. Ward. New York: The Macmillan Company, 1958. 170 pages. Cloth. \$3.75.

This is another in the growing number of studies which are critical of the tithe as a principle of Christian giving. This particular study re-evaluates the entire concept of Christian service through giving and brings proportionate giving, tithing, and stewardship into the open forum for clear and dignified debate, free of rancor and bias.

The author does not like the words stewardship or management but says, "Giving pinpoints better than any other word God's action and man's responsibility—that is, the responsibility of the man who is born again, in whom the Spirit moves and has full course" (p. 8). "Giving, when it is creative, is a response. The Christian acts out of response characterized by freedom, immediacy, spontaneity. The scope of his action is personal, total, emphatic" (pp. 14, 19).

The 64 pages of Ch. 2 answer the question "What's wrong with proportionate giving?" This means tithing to the author, and he thinks there is a great deal wrong with the idea of the tithe in Christian circles, and he does an honest job in presenting his case. He claims the starting point in Christian giving is not the tithe, but total dedication and total response to Christ.

Creative giving, the author affirms, calls for practice and growth in giving, which in its highest and most creative sense is not asceticism but utility. The question is not "How much shall I give?" but "How can I use everything for God?"

The thrust of this book may be summarized in these sentences: "Each moment of a Christian's day constitutes a potential point of activity for the Spirit of God. Creative giving involves sacrifice, a person's total endeavor, his personal attention, his constant, spontaneous decision" (p. 162).

HARRY G. COINER

THE LIFE AND DIARY OF DAVID BRAINERD. Edited by Jonathan Edwards. Chicago: Moody Press, n. d. 256 pages. Paper. \$.79.

David Brainerd (1718—48) was engaged to Jerusha, the daughter of Jonathan Edwards. After Brainerd's death at 29 Edwards condensed his diary, added some notes, and published it. The Moody Press has republished part of this diary together with sections of Brainerd's *Journal*, kept for the Scottish Society for the Propagation of the Gospel. It tells about the soul struggles of the deeply religious Puritan and is one of the best examples of the Puritan diary as a confessional. It tells, too, about Brainerd's enterprises among the Indians as a missionary, for which he deserves to be remembered. It is a valuable source for both Puritanism and Indian missions in the first half of the 18th century.

CARL S. MEYER

THE WAY OF THE CROSS IN HUMAN RELATIONS. By Guy Franklin Hershberger. Scottdale, Pa.: Herald Press, 1958. 424 pages. Cloth. \$5.50.

FOLLOWING CHRIST IN OUR WORK. By J. Lawrence Burkholder. Scottdale: Herald Press, 1959. 72 pages. Paper. \$1.25.

In a day in which "realism," "openmindedness," and "culture" have become the blinds behind which many churchmen cower in their discussion of the Christian in the midst of the modern world, Hershberger's book comes with a judgment. It forces a re-examination of any position less than that of the "way of the Cross." This is a disturbing book which haunts you for weeks after the initial reading. Some will find it easy to dismiss by noting that the author is a Mennonite, one who has repeatedly pleaded for a return to the fervor of the early Anabaptists. But even such readers will have difficulty in dismissing the rather solid underpinning in Biblical concepts. They, too, will be attracted by the utter humility which shows in every discussion—that of the economic life, the political order, race relations, and personal relations. For most Lutherans the middle chapters—which survey the social gospel, Fundamentalism, Anabaptism, and current Christian action from the standpoint of the "left-wing" churches—will prove stimulating, even though these Lutherans will not always agree. Since our age appears to have settled itself rather permanently under the shadow of war, every Christian leader must again confront his reactions to war, violence, pacifism, and related questions.

The paperback study guide for the volume is addressed to lay groups who desire to work through Hershberger systematically. The lessons are well designed Biblically and educationally. While church leaders will gain much from the two volumes, the material is addressed too specifically to Mennonite groups to be of use in most Lutheran congregations.

DAVID S. SCHULLER

PAUL AND THE INTELLECTUALS. By A. T. Robertson. Nashville, Tenn.: The Broadman Press, 1959. 145 pages. \$2.75.

This is a verse-by-verse discussion in popular vein of St. Paul's Letter to the Colossians. The late A. T. Robertson's sensitive grammatical instinct, as well as his ability to express himself in telling diction, is reflected to good advantage in this revision undertaken by W. C. Strickland.

FREDERICK W. DANKER

A HANDBOOK OF CHURCH PUBLIC RELATIONS. By Ralph Stoody. New York and Nashville: Abingdon Press, 1959. 255 pages. Cloth. \$4.00.

This book declares that churches are not practicing public relations half as well as they know how and seeks to emphasize the obvious rather than to elucidate the obscure. Using a wealth of illustrations drawn from churches of all sizes and from all parts of the country, the author examines press relations, radio and television, and the direct impact the church makes on its community.

The breadth of Dr. Stoody's experience and the freshness and practicality of his approach make this an outstanding book to guide the inexperienced and sharpen the technique of the veteran. Though one misses the clear witness to the Gospel and to Christ as the reason for it all, the techniques suggested here are valid and will enhance the effectiveness of one who will give Christ priority.

HARRY G. COINER

A CHRISTIAN INTERPRETATION OF MARRIAGE. By Henry A. Bowman. Philadelphia: The Westminster Press, 1959. 127 pages. Cloth. \$2.50.

Bowman's earlier book, *Marriage for Moderns*, is a well-known sociological treatment of marriage. This book is his Christian interpretation of marriage.

Admittedly the author reflects a personal bias. This is evident, too, in his use of Scripture and in his Reformed theology. The careful reader will discover valid value judgments in the treatment of such subjects as the nature of marriage, premarital sexual relations, Jesus and divorce, Jesus and Paul, and interfaith marriages.

Though this is a helpful study on the matter of Christian marriage, it cannot be the final or exact word for many who would desire a more careful interpretation.

HARRY G. COINER

THE SCREWTAPE LETTERS. By C. S. Lewis. New York: The Macmillan Company, 1959. 160 pages. Paper. \$.75.

A delightful combination of whimsy and theology, this paperback edition should find a wide public. It is too bad this reissue of a modern-day classic of popular theology could not be priced low enough to enter into active competition with Mickey Spillane. It would help to revive a belief in both sin and the devil.

EDGAR KRENTZ

REVIEW

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